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JULY-1889

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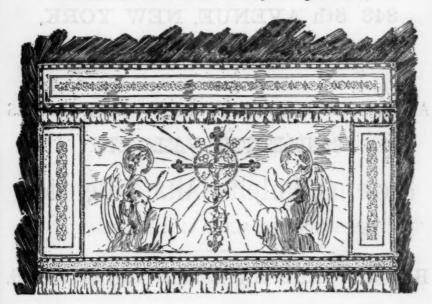
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a regular subscriber being \$1.50.

Some of our friends have ordered half a dozen copies each to send to friends and Missions, and we hope there are others who will follow their example.

Church Review

AND

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FOR

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COPVRIGHT 1889

BY

HENRY MASON BAUM.

Preface.

THE present volume amply demonstrates the ability of THE CHURCH REVIEW to deal with great National Church questions, and moreover that it is the only periodical in the Church that can treat them fully and thoroughly, and in a truly catholic and popular manner. The question of Church Sunday Schools is one of the most important that is now demanding the attention and consideration of thoughtful Churchmen. In a space covering 139 pages, twenty-one writers from different parts of the United States and Canada touch upon almost every phase of Sunday School life. The man or woman who can read these articles without becoming more interested in this important department of Church work, or being better fitted for active work in the Sunday School, is not open to conviction or instruction. THE CHURCH REVIEW has, in giving to Churchmen these masterly essays by some of the foremost Sunday School workers of this generation, laid them under deep and lasting obligations to it. That at least one copy should be placed in every Sunday School Library for the use not only of teachers, but of those who ought to be interested in the great work, would seem but natural and reasonable. It makes a volume of permanent value, and ought to find its way into the library of every parish and mission in the Church.

Our plan to put THE CHURCH REVIEW, bound in cloth, in Sunday School and Parish Libraries has met with great success, and we claim for it now the most general circulation of any periodical in the Church.

We are glad to be able to announce that in the next issue (October), the Rector of Calvary Church, New York, Dr. Satterlee, will supplement the Sunday School Symposium with an article on the question of *How to Interest the Older Scholars in the Church and retain them as Active Workers in the Parish. Church Finance*, in all its details, will be the subject of Symposium for October.

The departments now added of New Sunday School Books, Church Music, and Parish Tracts, will make The Review invaluable to every rector and parish. The whole will be made doubly valuable and accessible by an Annual Index, published in the volume for January. This Index will be as complete as it is possible to make it. Every book, tract, or piece of music, whether reviewed or advertised, during the preceding year, will be found referred to in the Index. Parish tracts will also be indexed under subjects, so that if one wishes to find certain tracts, on any given subject, he can do so by turning to the Index.

In this issue of THE REVIEW it is believed that there will be found the most scholarly criticism of the Report of the Committee on the proposed revision of the Hymnal that has yet been made. In fact, there is no other periodical in the Church that could give the space for so full a consideration of the Report. It shows at a glance in what other Hymnals each hymn in the proposed new Hymnal may be found. So much space is taken up with the Sunday School Symposium that we are obliged to hold over for the next issue several articles we had intended to print in this; among them, the fourth chapter of Mr. Lowndes' series on the Voice of the Church of England on Episcopal Ordination, and one by Dr. Wilson on Revelation and Discovery, and Dr. Elliott's article on Shall the Name be Changed? These will appear in the October issue. The article promised by Dr. Richey, in reply to Dr. Fisher, has not yet been received.

HENRY MASON BAUM.

Publisher's Announcement.

THE CHURCH REVIEW will be published as nearly as possible in the middle of the months of January, April, July, and October. Each issue will contain 350 pages, and will be sent to regular subscribers on receipt of \$4, in advance, for four numbers, or on receipt of \$1 on the first of each month of publication.

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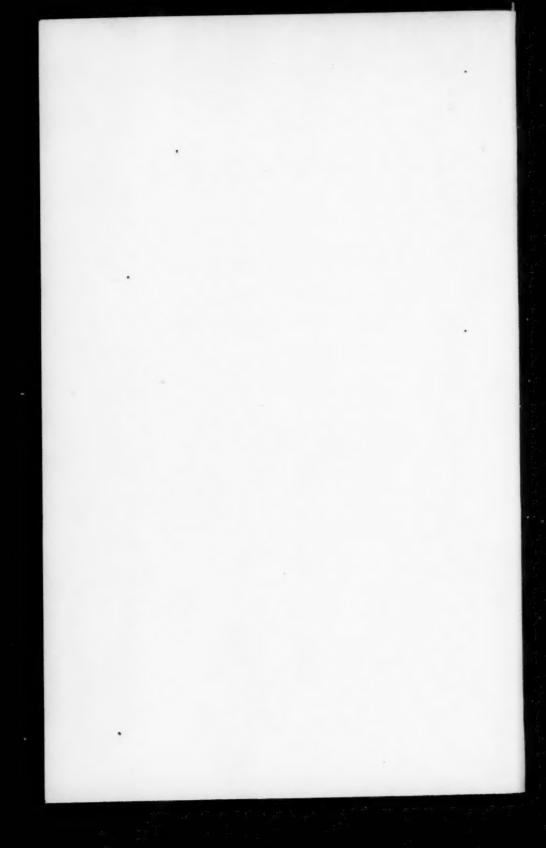
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Church Review

VOL. LIV. + JULY, 1889.

The Church Sunday School.

I. Arc Sunday Schools necessary?

2. Who should be Engaged as Teachers!

- 3. What Preparations should Teachers make, and what Aids should be used?
- 4. What are the best Methods of Sunday School Teaching?
 5. What are the best Lesson-Books for Use in the Classes?

6. Are Lesson-Papers Necessary or Useful?

7. How should the Church Catechism be Taught?

8. What Form of Service should be Used?

9. Ought there to be a Special Hymnal for Sunday Schools?

10. How should Infant Classes be Conducted!

11. What Subjects should be Taught in Bible Classes?

- 12. How can the Interest of the Parish in the Sunday School be Increased?
- 13. What is the Canonical Status of the Sunday School in the Parish?

14. Is the Distribution of Rewards Advisable?

15. How should the Sunday School Library be Arranged and Managed?

16. Church History in the Sunday School.

ARTICLE I.

By THE REV. GEO. R. VAN DE WATER, D.D. Rector of S. Andrew's Church, New York.

ARE SUNDAY SCHOOLS NECESSARY?

THE experiment has become an acknowledged success. The successful administration of parish affairs implies the existence of the Sunday School. In no other way can the same number of children receive instruction in Bible

Truth, and the Church's doctrines. Where the organisation is complete and the work well done, there is no agency in Christendom capable of doing greater good than this one. A child may be trained in the way he should go, and never see the *inside* of a Sunday School, but it is beyond the power of present resources to devise and put into operation a better way to train the vast majority of the children of our parishes than this way. For greatest amount of work for Christ, Sunday Schools are necessary.

Teachers ought always to be Communicants. They only can teach who have themselves been taught. If the blind teacher attempts to lead the blind scholar, both will fall into the ditch of error. Since the instruction of the Sunday School is designedly for the purpose of bringing the children to a consecrated life of organic union with CHRIST, through the sacraments of the Church, he is not qualified to teach who does not enjoy the highest privileges in the Church. As between a pious Communicant, unlearned in the Scriptures, but steadfast in the Faith, and one knowing the Bible as thoroughly as did the early Fathers, but not regularly communicating at the Church's Altars, there ought to be no hesitation in making choice of a teacher in the Sunday School. The former is the one better qualified. The primary object of Sunday School is not instruction, but holiness. The teacher who is not pious, cannot make up for the deficiency by his knowledge. Hundreds know about GOD who do not know GOD.

Teachers ought to prepare spiritually, and intellectually, for their work. The blush of shame should cover the face of man, or woman, who will presume to teach a class without preparation. The first preparation for successful teaching in the Sunday School is an intimate acquaintance with, and knowledge of, each scholar to be taught. Whatever will attain this, should receive attention. Visiting the scholar at his home, or dropping in occasionally at his place of business, having social relations of some kind with him, showing a personal interest in him, are primary methods of preparation for a teacher. The best intellec-

tual preparation is that resulting from prayerful study of Gop's Word, with the aids of best commentaries, and with especial reference to maintaining, at all times and in all the instructions, the analogy of the Faith. The scholar ought often to be reminded that the Church's doctrine is the Bible Truth, and that the relation the teachings of the Church bear to the Holy Scriptures, is that of axioms to the propositions of Geometry. The best aid to the interpretation of God's Word is the Book of Common Prayer. In the teacher's hands, these two books should keep company, and in his mind their teachings should agree. Among so many valuable commentaries it is difficult to discriminate. It depends very much upon the general education of the teacher, which one will be most useful. Generally speaking, Speaker's and Sadler's Commentaries will be found most beneficial to Sunday School instructors. Those capable of judging worth, without regard to places where jewels are found, will agree that Pelonbet's Notes are superior to anything of their kind that is published, and very helpful to teachers. Eugene Stock's Lessons on the Life of Our LORD ought to be thoroughly studied by every one who pretends to teach children the Truths of the Gospels.

Best methods of teaching here, as elsewhere, are those that produce best results. The same method will not do with all cases. For all sorts and conditions there must be different systems. We may learn something here from experience in secular schools. The old system of learning set lessons. and making stated recitations has, in some institutions, been superseded by the lecture system. Where this system is radically practised, the student uses no text-book and prepares no recitations. He takes notes of lectures that are delivered, and in time passes an examination to prove his familiarity with and knowledge of the subjects treated. In most of our universities and colleges, a combination of the two systems has been found to work the best for both instructor and scholar. With younger students, preparation and recitation of a lesson are necessary, and the use of a text-book, or something to take its place, is advisable.

With older scholars, a course of reading that bears upon the subject taught is preferable. It is generally agreed that where the scholar does nothing but listen, best results cannot be had. In our Sunday Schools, whatever method of teaching be adopted, the recitation, or the lecture method, the scholar should always do something by way of preparation for the instruction, and diligent study of it after the instruction is given. From smallest infant to most advanced Bible scholar, every member of a school should do something in the way of personal study of GoD's Word. And, in my judgment, something of GoD's Word. no matter how little (and with smallest scholars, it ought always to be little) should be learned and recited. It ought to be said of every Sunday School scholar "from a child thou has known the Scriptures," and to know Scriptures, Scripture must be learned.

I leave for others who think more favorably of lesson-books to say what are best ones to use. The best I know are those of Bishop Doane's graded series, though I have found occasions when I had to explain things in these that were either not intelligible to the ordinary mind of a scholar, or lacked the *charity* in their method of statement, without which truth itself fails to convince.

I do not believe in lesson-papers. I fear printing detached portions of God's Word, on cheap paper, and freely circulating these among the scholars, has had the effect of cheapening the Scriptures in the minds of the young, and weakening the sentiment of reverence they once had for the sacred volume. The Sunday School-room is belittered with leaflets when the session is over—children drop them on the floor. They are trampled upon. They are swept up, put in ash barrels, fly about the Church-yard; or the streets, and who can wonder, if, to the mind of an average scholar in the Sunday School, a circular on Pear's soap with a picture of Mr. Beecher upon it, and a Whittaker leaflet with a sick-looking lamb on it, seem of equal value. I like to see Bibles enough in the Sunday School to give each adult scholar one, at any time it is

needed. For the reason that I do not believe the Bible should be printed separately in Testaments, I do not believe the effect of printing small portions of the Bible as leaflets is good.

I fear some of our scholars do not know what the Bible really is; what it looks like; the relations of the several books to one another; the general structure of the completed volume. The Bible is what God says. Lesson-papers give a little of what God says, and a *good deal* of what some minister says *about* what God says. I would rather have my children use Bibles, and I should regard the abolition of lesson-leaflets as a blessing.

The Church Catechism should be taught word for word. Immediately after Calvary Catechism has been taught to infants, the Church Catechism should be taught. It seems useless for one to add, the minister should at least once a month catechise the children openly in the Church, since one would suppose honesty and loyalty would secure this.

The Church service should be used for Sunday Schools, abbreviated, if you please, but the norm of the service should be preserved. The idea of the service is to train children alone, and take a part in the public services of the Church. The best way to do this is to separate entirely between instruction of the Sunday School and service of the Church. I do not believe in any service in the schoolroom. To ask God's blessing on the work of instruction by the use of a brief Collect is sufficient for the opening of the school. Occupy all time of Sunday School work in instruction; when this is over, let the scholars repair to Church for service. There, before the Altar, with clergy and choir present, render a service of the Church, have the children taught to take part in singing the Canticles, a Psalm, the Amens, the Versicles, the Hymns, and then have their offerings duly collected and presented; then publicly let the minister catechise, make after this a brief address, then close the service with Collects and Benediction. Children will never be taught to go to Church by witnessing a layman read a prayer or two in a Sunday School-room.

The Church Hymnal should have enough children's hymns in it, to make unnecessary a special hymnal for the Sunday School.

An infant class-room ought to be plentifully supplied with blackboards, maps, and pictures, The piano is better for infants to sing with than an organ. The teacher of an infant class should be the highest, most capable of all in the school. It is not enough for an infant class teacher to know a great deal. He must know how to tell what he knows, and tell it in such a way that a small child will learn it. By object lessons, frequent use of blackboards, printing texts in pretty letters, frequently singing verses of hymns, telling short and well-pointed stories, teaching at least one verse of God's Word to the scholars every Lord's day; training them to recite together the answers to the Catechism; a capable teacher will have marvellous success in infant class work. I may be wrong, but I think that a man for this work is better than a woman.

All subjects should be taught in Bible classes on general principles. I should say, in Bible classes, treat subjects, rather than texts, and with these advanced scholars, Church History ought to be diligently taught, and their impressions that God gave the Bible, to His Church as a lamp to its feet, a light to its paths, and that in point of time and importance, the Church ranks first, ought to be firmly fixed on their minds.

The interest of the parish in the Sunday School can be increased: (a) by getting parishioners to visit the School; (b) by asking them frequently to give money for its support; (c) by making a great deal of the weekly Children's Service; and (d) by the Minister taking more interest in the Sunday School than the average Rector in our Church is wont to do.

In many of our Churches, laymen are more enthusiastic in the work of the Sunday School than are the Clergy, and in some cases, the Clergy actually preach and work against the influence of Sunday Schools. I am inclined to think where the parish takes no interest in the Sunday School, the Minister is at fault. There may be exceptions, but this is the rule.

The Canonical Status of the Sunday School in the parish is different in different Dioceses. The Canons differ on this subject. The General Convention has recommended action, but has never enacted Canons so far as I am aware, which is rather a remarkable thing, considering that fifty per cent. of the Church's growth is annually due to the work of its Sunday Schools.

In classes of smaller children, distribution of rewards may be advisable, but the less of it the better. Entertainments and fairs, rewards and prizes, pic-nics and Christmas trees, are to be regarded as not a part of, but as adjunct to, the work of Sunday School.

The Sunday School Library is a most important feature of Sunday School work. A whole communication might be written on this subject, and its importance demands it. I have never been able to see why a Sunday School Library, except in a remote country town, should endeavor to compete with the secular libraries, abounding everywhere. Robinson Crusoe is a good book for some purposes, but it has no more to do with a Sunday School Library. than has dancing to do with a Sunday School excursion. A Sunday School Library is for one purpose, and only one. That purpose is best defined by the text "train up a child in the way he should go." That which tends to moral and spiritual training has place in the Library. Anything else is foreign to its work. The Library should be arranged so that it will minister to the convenience and necessities of the school. Its management ought to be business-like and thorough.

A Minister who gives no attention to the selection of library books, who does not insist upon his official prerogative to order books in, or out of the Library, is recreant to duty. The devil must laugh when he sees the titles of some of the Sunday School Library books.

CONCLUSION.

The saddest needs of Church Sunday Schools to-day are: (1) interest of the Clergy in their work, and (2) recognition of their work by the ecclesiastical authorities of the

Diocese. We have to confess with shame that more attention is given to Sunday Schools by our brethren of other names, and that in organisation, and spiritual results, to say the least of it, we are not foremost. Every Diocese should have its Annual Sunday School Institute, and make a great deal of it. We must begin to banish this erroneous idea, entertained by so many, that the Sunday School is modern. Religious Schools for the young are as old as the Patriarch and the Prophets. But whether modern or not, the Sunday School is here, and here to stay.

The man who does not get on this train will be left.

GEO. R. VAN DE WATER.

ARTICLE II.

By Mr. George C. Thomas.

Philadelphia.

PRACTICAL METHODS IN PREPARATION FOR WORK.

'HIS includes and means what is ordinarily spoken of as "study of the lesson." In almost all Sunday Schools a portion of Scripture is assigned as the lesson for the day. In our own Church, owing to the beautiful and orderly arrangement of the year, it is necessary that the Scripture lesson should be so selected as to conform to the Church season, and in the schemes put forth by the Joint Diocesan Committee on Uniform Lessons an admirable arrangement is presented with this end in view. Having then, the regularly assigned lesson, the teacher, as well as the scholar, has the advantage of studying a subject which is in accordance with the Church services, and also, as a rule, consecutive. To study such a lesson properly, and with the object of having it both interesting and profitable to the scholars, demands work. No one can properly go into a class without preparation, and to nearly all our teachers the opportunity of careful and thorough study is afforded in the abundance of most excellent "Helps" in the weekly and monthly Church papers.

In these lesson studies the history, geography, and manners and customs referred to are fully explained; extracts are given from important works bearing upon the subject, and besides, a full exposition of the passage. Admirable and helpful as are these and other publications, they cannot take the place of the teacher's "own" preparation; they should and must aid it; but the teacher needs in every lesson to have it bear personally upon the scholars, and the true preparation is that which, preceded by prayer and a full realisation of an entire consecration to the work, aims, with thorough understanding of the peculiarities, the surroundings, the lives, and temptations of the scholars, to aid them in always endeavoring to "do their duty in that state of life to which it hath pleased Gop to call them." The most important matter, after all, in connection with this is, then, that the teacher should be fully acquainted with the habits, modes of life, and associations of the scholars, but of this I shall speak further on. The preparation of the lesson should also include a review of the Service for the Sunday, and it will be found where this is carefully and strictly adhered to, that some striking illustration of the lesson, or some light bearing upon it, will be almost invariably found: at times it is in the lessons, again in the Psalter, or the Canticles, and the Collect, Epistle, and Gospel furnish it. This study serves the double purpose of interesting the scholars in the service, and of also showing them how closely allied to the Bible is the Book of Common Prayer. It will lead them to prize more and more the Church and her services.

A most important help, however, to every teacher is a weekly meeting for the study of the lesson; in my judgment every parish should have such, on an evening regularly chosen, and which should be conducted by the Rector or one appointed by him for the purpose. These meetings will not only aid the teachers in preparation, but what is also very important, unite them, increase the interest, and afford opportunity for the discussion of subjects of vital interest to the school. I often hear it said by Rectors and teachers that they would like to establish

such a meeting, but they are afraid that it cannot be kept up; to all such I would say, make it interesting and profitable, and there will be no trouble about the attendance. In the Sunday School of which I have the honor to be the Superintendent, we have had such a meeting for twenty years; it is held every Friday evening; the exercises last one hour. We have sixty-one teachers on the roll, and the average attendance is forty. The meetings are held the entire year except the two months of July and August; their benefit I feel it would be impossible properly to estimate.

When it is found impossible for a parish to thus arrange, a union of parishes might overcome the difficulty, or the fixing upon some central place where the lesson can be taught, and to which teachers should be invited. The Sunday School Association of the Diocese of Pennsylvania holds such a meeting every Saturday afternoon at four o'clock in the Church of the Epiphany, and the attendance is very large, averaging considerably over one hundred. The lesson is taught by a clergyman or layman, and the announcement of the same is always made in the daily press. This part of our subject is certainly practical, and I cannot emphasise its importance too highly; it leads, of course, directly to the next subdivision, which we may now consider.

PRACTICAL METHODS IN THE CLASS.

We may further divide this part of our subject:

(a) The Teacher's Personality;

(b) Methods of Teaching;

(c) How to preserve Order.

(a) The Teacher's Personality: I mean to be as brief as possible, and I think that dividing thus will help to that end. What I mean by the personality of the teacher, is the way in which the teacher personally affects the class, and I would say in this connection, as the best way to influence the scholars for good in this particular is:

(1) Never dress so that attention may be called to any

article of your apparel.

(2) Always show your deep and affectionate interest in every member of your class impartially.

(3) Be invariably reverent. Many teachers kneel in prayer when they enter the class, as they do when they enter the Church.

(4) Be ever courteous in your relations to those you are teaching.

(5) Unless prevented by circumstances beyond your control, always be punctual.

Attention to these simple rules will win for you the respect and attention of your class, and prove to them that your calling and position is a high one; that you have been called of GoD to it, and that to you it is a serious and most responsible matter.

(b) Methods of Teaching: The most important matter in this connection is to start right—to fix the attention of the scholar so that it will not be so difficult to enforce the lessons intended. "How to gain the attention of the class" has been discussed over and over again. I do not think any rule can be laid down that will cover this point. Each teacher must determine for himself how best to do this, taking into consideration the peculiarities and characteristics of his own scholars, and if an effort is made each Sunday to do this, the result will surprise many who have never seriously considered that it was a vital matter to prepare for it. In regard to methods it may be said:

(I) Have the lesson well in hand, and, if possible, arrange an easy outline so as to group the principal events together; this will add very much to the interest.

(2) Do not pursue a stereotyped method. Change your mode of teaching from time to time; this will give the variety which is essential to fix the entire attention of the class.

(3) It is never well, it seems to me, to do all the talking yourself. Make it a point to have each scholar do something. Either ask questions yourself so as to bring out what knowledge the scholars may have, or encourage them to question you.

(4) Make the class familiar with the Bible by frequent,

though not too many references, and refer to the *Prayer Book* to show them its importance and helpfulness to a

study of God's Word.

(5) Do not use any more than you can possibly help the leaflets or notes, but let the scholars see that you yourself know the lesson, and that you have it firmly fixed in your own mind.

(6) In asking questions, or having references read, do not follow a regular order, but call upon the class indiscriminately; such a plan will increase the interest materially.

(c) How to Preserve Order: I am often asked this question, and I can only say here, as I have said often before, preserve order by being punctual, systematic, orderly yourself, promptly obeying every rule of the school without hesitation or question, and by firmness and decision, added to true, affectionate interest in your scholars, show them from the very outset that you mean they shall understand that there is no such thing in your class as disorder. I am, however, fully aware that in missions and outlying schools in large cities teachers are often obliged to face classes of very unruly children of both sexes; here the circumstances are certainly different, and what is to be done? Treat them with respect, show them you expect similar action to yourself, and give each scholar some definite work to do; that is, put a responsibility upon them. What this shall be must be determined at the time.

PRACTICAL METHODS IN A SCHOOL.

We come now to the next portion of our general subject—Practical Methods in the School.

That is, how can a Sunday School be best governed, and what arrangement of the allotted time will prove conducive to the highest results of the great object we have in view, which, as I understand it, is to make our scholars intelligent, earnest, and conscientious members of the Church, ready when occasion offers to take our places, and prepared to work for Christ. Now I take it for granted that no school can get along without some service, but

this service should never interfere with the lesson, hence it must be brief, and yet interesting, and of a kind that all may have a part. I am no advocate of so-called service books; I feel that we have in the *Prayer Book* all that we need, and besides, its proper use in the school will materially assist its use in the Church services. There is no better teacher than experience, and I therefore simply give as an illustration the service we follow in the Sunday School of the Church of the Holy Apostles, Philadelphia:

The school session begins at 2.30.

At 2.25 the organist commences with a voluntary, which is the signal for books, etc., to be got ready. At 2.29 the Superintendent stands ready at his desk, and at 2.30 the music ceases, and quiet is at once had without any sounding of a bell or other signal for order. It is astonishing how easily this can be done when the experiment is fairly tried. A hymn is then announced, the tune is played over, and at a tap of the bell all arise and sing it. This being done, all standing, a portion of the Psalter is read responsively, with the Gloria Patria sung after each psalm. Then, all seated, a short portion of Scripture bearing upon the lesson is read by the Superintendent, after which one of the Canticles of morning and evening prayer is sung, these being taken regularly each Sunday by their order. Then the Apostles' Creed, followed by "The LORD be with you," etc., and such prayers used as the Superintendent may deem best; thus the Litany, the General Confession, the General Thanksgiving, are used; care being always taken to remember sick scholars, those in affliction, those going to sea, etc., and respective thanksgivings also when occasion offers; these prayers always end with the LORD's Prayer. The school now rises and sits when the notices are given; these are followed by another hymn, and then invariably before the lesson is commenced the Superintendent reads the Collect for the Second Sunday in Advent while all are seated with bowed heads. On great days, such as Easter, Whitsun Day, etc., the Nicene Creed is used instead of the Apostles'.

I do not think I need speak of the advantages of such

a service, for I think they must be apparent to all: in our school the result has been the unconscious committing to memory by the great body of our scholars of all the Canticles, and this makes the regular service of the Church much more hearty. Some may think this service too long, and so I will give our time table:

2.30 to 2.50, Opening Service, Notices, etc.

2.50 to 3.35, Lesson.

3.35 to 3.55, Hymn and Review of Lesson by Superintendent.

3.55 to 4.00, Closing Hymn, Prayer, and Dismission.

During the lesson study the teachers are never interrupted, no matter who comes in; that time is theirs, and they have it. The Library never interferes, the books brought in by the scholars are left in the library-room as they come in, and as the closing hymn is being sung the librarians quietly enter the school-room and deposit the books in each class form. The dismission is general, and by one tap of the bell, when all are at liberty to go. The bell is also used at the end of the lesson period, one tap by way of warning, three to five minutes before time is up, another just before the moment, followed by two taps for absolute silence.

I shall only add that whoever is in charge of the school must possess the entire affection, respect and confidence of both teachers and scholars: there will then be no difficulty in preserving order, or of using every moment to the best advantage. The discussion of practical methods in the school would not be complete without some mention of the Catechism, and the subject of Contributions and Missions. The best way, in my opinion, to teach the first is to go over it every Sunday consecutively, taking a small portion, and to have the school repeat each answer, sentence by sentence, after the Rector or Superintendent, as if it had never been learned before; gradually, in this way, the school will soon be familiar with it, and new scholars as they enter will begin to take it up at once. This, of course, is not intended to interfere either with such recitations as the teacher may prefer to have, or the duty of the Rector to catechise the children.

"As to Contributions," they should be systematic, and no premiums or prizes should be offered for the largest amount. The scholars should be taught to give from motive and not to win applause; they should also give to the expenses of the school, I think, as they will value what they receive the more. In the Holy Apostles' Sunday School the offerings are thus arranged:

(1) Benevolent work of the school. (This corresponds to the Communion of alms, and is distributed to sick and needy scholars.)

- (2) Towards the expenses of the Church.
- (3) Towards the expenses of the School.
- (4) Missionary and benevolent objects.
- (5) When it occurs, for the Library.

During Lent the above order is set aside and the entire offerings devoted to Missions.

Practical methods in regard to Missions cannot be particularised. We do not inform our scholars sufficiently upon the missionary work of the Church. We should tell them what it is and what it means.

A clergyman of our Church in Philadelphia has done good service to the cause of Missions by exhibiting views of mission stations shown by the stereopticon, with the portraits of many of the missionaries themselves and pictures of churches and school buildings; he has done this not only in his own school, but under the auspices of the Sunday School Association of the Diocese he has gone to many of the schools, especially in country and outlying districts. We should not forget that in all this work we are trustees for the money contributed, and a strict and accurate account must be rendered of what has been given; the acknowledgment of the Board of Missions should be had, and also letters of any beneficiaries, when such are sent.

PRACTICAL METHODS OUTSIDE THE SCHOOL.

This includes and means all that the teacher feels it incumbent upon him to do for the interests of his scholars outside the school session, and apart from his preparation of the lesson for their benefit, which has already been considered. Many teachers conceive that their work is done when they have studied the lesson and taught it, and if they were employed in a secular school it would be, but the true effective work of the Sunday School cannot stop with this; it must reach out and follow the scholar during the week. The teacher can do a great deal personally in this direction, but there is much that must be looked after by the school as a whole, and so I will consider this part of our subject under these two aspects, thus:

- (a) Personal outside work.
- (b) Collective outside work.
- (a) Personal outside work: (1) The teacher should never neglect the duty of a systematic visiting of the members of the class; in no other way can the peculiar surroundings of each member be ascertained. Such visits should, as a rule, be paid when the scholar is known to be at home, and they should include an inquiry for and acquaintance with the members of the family, especially the parents or guardians.
- (2) In addition to this regular visiting, there should be visits always paid in case of sickness or absence, and the cause of absence should be ascertained before the close of the following day. Inquiry should be made as to the nature and character of employment, if any, or to progress in week-day school, if still in attendance on it. The main object in all such visits is to show your interest for his best and truest welfare.
- (3) If the teacher is so circumstanced as to be able to do it, the class as a whole should be invited to his house, and an evening may thus be very pleasantly and profitably spent together. Such a meeting could easily, especially if the scholars are female, be turned to good use in working for Missions, for the Church and for the School.
- (4) If the family of the scholar is in need or distress, it should be the teacher's duty to relieve or seek relief from such Church or school agency as looks after such cases.
 - (5) In most of our schools those in attendance belong

to the working-class, and the teacher must aid them properly in securing situations or in giving such a judiciously worded reference as the case may require. Much good can be and has been accomplished in this way.

(6) When the teacher meets the scholar in the street apleasant salutation goes a great way, and if time allows, a few friendly words, but do not stop to speak to one who may be on a business errand.

(b) Collective: Such is the outside practical work officially conducted under the direction of the Church or School. Here we find Guilds, Church Temperance Societies, The King's Daughters, Sewing Circles, S. Andrew's Brotherhoods, etc. Work of this kind in many parishes is an absolute essential, and it is a benefit in many ways; pleasant evenings are provided, and those who attend the school are made at once to feel at home, and that an interest is taken in their enjoyments. I can scarcely do more than suggest this part of our subject; each school must be left to its own judgment and discretion in the matter, but it is a very important feature of the great work in which we are all engaged.

One of the most successful efforts that has been made in connection with the Sunday School of the Holy Apostles is that conducted by the Young Men's and Young Women's Guilds. I speak of it as one work, although they are in reality somewhat different, still the end in view is similar; the former has every Thursday evening and the latter Tuesdays. The room is bright and cheerful, a piano is provided, also games and magazines and illustrated papers. The attendance is large, and over 250 scholars are enrolled as members; all over fifteen are eligible for election.

The responsibility resting upon the Sunday School teacher is great, but if he does what he can, trusting in a Higher Power for the help we need, he may go on doing his duty and leaving results to Him, who has promised to be with those who earnestly and faithfully serve Him.

GEORGE C. THOMAS.

ARTICLE III. By the Rev. C. H. Mockridge, D.D., Rector of Windsor, N. S., Canada.

THE necessity of Sunday Schools will scarcely be (I) denied by those who know anything at all as to the nature of the free schools in this country. Overrun as they are with sects of all kinds and descriptions, the possibility of having the merest rudiments of Christianity taught in our public schools is precluded. The greater the number of sects, the less religion, it would seem, there is for the child. In Canada, the Roman Catholics, through the enormous French influence that exists in it, have secured for themselves the great prize of separate schools, largely equipped and aided by the government of the country. The money of Churchmen, the money of Protestants, generally goes to help maintain schools in which religious training, in accordance with the tenets of one solitary denomination of Christians, controlled absolutely by themselves, is given with continued system and under the direct surveillance of the Priests and rulers of the Church. For Roman Catholics, with such an enormous privilege as this, there does not exist the same necessity for Sunday Schools as there does among ourselves and the Protestant sects around us. For unhappily in the eyes of the government, in the eyes of the general public, there exists no difference between the Ancient and Catholic Church of England, and the sect of yesterday sprung up, it may be, through the idiosyncracies of some solitary individual. The difference made, in the way of privileges vouchsafed and privileges denied between the Church of Rome and the Church of England, is sorely felt in this country; but on this we need not here enlarge.

So long, however, as religious teaching is kept from the public schools, Sunday Schools are an undoubted necessity. In considering such a question, due regard must be had to the different classes of people composing an ordinary community. For those who are themselves alive to the vast importance of early religious teaching, and who will carefully and steadily educate their own children in that direction, there may not seem the same necessity for Sunday School instruction; but for those who neglect their children in this respect (and how many are they? Who shall say? Would not the bare attempt in that direction be too often but the blind leading the blind?) the necessity of some means of instruction in the truths of religion must be apparent. If not to themselves, certainly it is apparent to those who dread to contemplate what a generation, instructed intellectually only, with all

spirituality utterly neglected, may bring forth.

The Sunday School, at its best, is but a cup of cold water to the little ones, for an hour's instruction, chiefly oral, with no discipline to insure that the mind of the pupil shall grasp questions designed to be of a beneficial nature, cannot exert that influence which the nature of its undertaking undoubtedly calls for. Still, the Sunday School is beneficial to the young mind. Beside the instruction given (and some truths must be conveyed by the earnest words continually spoken by the teachers), there is benefit in the mere fact of children coming together for a good and religious purpose. There is benefit to be derived from the hymns that are sung, the prayers that are said, the occasional catechising by the Rector or Superintendent, and, indeed, from the whole tone and atmosphere of the Sunday School. It is a time when the minds of the young might be well formed in the distinctive practices of the Church. A liturgical form of worship, with responses as in the Prayer Book, the constant recitation of the Creed and the LORD's Prayer, must of themselves be beneficial to the young mind, for afterwards, when called upon to be identified with the Church, there will be a preparedness for it, which, but for the Sunday School, might not have existed. If the Sunday School is made bright and attractive, not too long in its time of instruction, not too dull in the subjects taught, it will gain, as a rule, upon the affections of the child in such a way as to insure its kindly feeling in after-days to the Church itself.

But, then, there is the higher thought of spiritual good

that may be imparted to many a young immortal, the seed sown in childhood to spring up afterwards in the summertime of life, to mature in its autumn and be gathered in before the winter of old age and death comes on! Who shall say that there is not a necessity for Sunday Schools here? For the work of the Sunday School is not only to impart instruction in Scripture history and *Prayer Book* doctrine, but it is to sow the seed of eternal life. And for this purpose the humblest teacher in the Sunday School may be an effective instrument in the hands of the great Head of the Church. His word shall not return to Him void, but shall accomplish the work whereunto it was sent.

(2) And this naturally brings us to a second question, and one, too, of the greatest importance, who should be engaged as teachers? The ordinary answer to this question would be, in most of our parishes, especially if they are large, "Anyone who can be got." An overworked Rector or Superintendent often considers it a subject for congratulation if he can keep all his classes supplied with teachers without any deep scrutiny into qualifications, and thus it often happens that many persons, ill-adapted for their work, are holding positions as instructors of youth in

our Sunday Schools.

The writer of this paper has felt impressed for some time, as laid down but briefly and imperfectly in a tenminutes' speech at the late Church Congress held in Buffalo, N. Y., brought to a sudden termination by the inexorable bell of the timekeeper, that in many places a much more effective plan for Sunday School teaching might be adopted than that now in vogue, and a plan which would secure thoroughly qualified teachers. In accordance with this plan two ideas connected with the Sunday School must be kept well before us, the first being that the Sunday School is a place for religious instruction, which ought to be of the best possible kind that can be procured, and the second, that it is a place where the young are taught to sing and pray and make responses as they will be expected to do in Church when they become older.

Taking up the first of these points, what is required is

to get at the best method that will secure the best results for the religious education of the child. And for this purpose can we not take a leaf out of the book of the public schools? There the scholars are all graded according to what they can do, so that each division, in a room by itself, is practically one large class, the scholars all learning the same lessons. In this division there may be from thirty to seventy or more scholars, all about the same age, or at all events of the same scholastic standing. Why might not a good, large Sunday School be managed on

somewhat the same plan?

Let the Infant Class be the lowest grade. Here, with a thoroughly qualified teacher, a properly arranged room, effective appliances, pictures, diagrams, etc., as many as two hundred children could be taught by one person. But if such a large number of children should be considered too many for one person to manage, they could be divided into Infant Class girls and Infant Class boys, a teacher being provided for each. The next grade above the Infant Class might be those learning to read and capable of mastering such questions as those contained in the well-known Calvary Catechism, and of making a beginning at the Church Catechism. Here, too, regular instruction might be commenced in the Holy Scriptures, the names of the Books, where to find them, etc., and in texts culled from the sacred pages. A well qualified teacher, experienced in managing schools, could conduct surely a division of this kind with great advantage to the scholars, and could infuse an amount of interest into it that would be highly beneficial to them. Each division, of course, should be in a room entirely by itself.

The next grade might consist of those able to take up the Church Catechism broken into questions, simple lessons on ecclesiastical history, more advanced Scripture lessons, the Collects and studies in the *Prayer Book*, and other like subjects within the capabilities of the scholars.

And so on, with other divisions, until the highest grade of Bible Class work is reached.

Under this plan, it is thought, four or five good teachers

could do the work of forty or fifty under the present method, and do it very much better.

Because, persons selected for such work should be teachers, every-day teachers, drawn from public or private schools, persons thoroughly qualified to manage pupils in school, who know how to exercise discipline and maintain order. In most of our towns or cities there are estimable teachers or ex-teachers of the public schools, who are members of the Church. These, for a small addition to their stipends, could be secured without difficulty for work such as that described above. And why should not those who do a work of that kind be paid? Many congregations not only pay their organist and choir-master, but give large salaries to singers simply to please or displease their ears on Sunday. Should not such congregations be willing to pay, also, thoroughly qualified teachers for the instruction of the young? But, in any case, a school such as has been described, would bring in quite a large revenue itself by the contributions of the children, who in this way might be considered as helping to provide for their own education.

At proper intervals there would be, of course, regular examinations for promotion and prizes, and only those securing a fixed percentage of marks should be allowed to pass from a lower to a higher grade. This would insure the imparting of a certain amount of knowledge to a large number of scholars.

It might be thought by some that this would deprive a large number of well-inclined persons of taking up that easy branch of Church work afforded them by the present Sunday School system; but, after all, what Rector is there who has not felt the great weakness that exists in the present system of volunteer teachers, the small hold that he has upon them or the small control that he has over them? The merest trifle often keeps them away from their class. They are frequently well-to-do persons, who pay long visits away from home and leave their class uncared for. Looking towards the benefit of the child, are these the proper persons, with due honor to them for what they do accomplish, to be engaged as teachers?

Teachers regularly engaged, and receiving remuneration for what they do, would be under direct control, and a source of great anxiety would be removed from the numerous trials of a hard-worked Rector. And, moreover, all this would not deprive persons so inclined of opportunities for doing Church work, for there might be and should be an army of auxiliaries to the Sunday School, to visit the scholars, search out new ones and render other assistance in that direction that might be found necessary.

Of course, this plan could only be worked chiefly in large and populous parishes. In small places, where the children are few, it might not be found practicable, but in larger places it is believed that it would be found an excellent method of instruction.

But the design of the Sunday School is also to afford a means for the children to meet together for devotional exercises in accordance with the Church's plan. This also, it is thought, could be done effectively under the plan suggested. The whole scheme would involve, of course, the construction of the school building under a different plan from that now adopted. It should be a two-story building, the lower part consisting of different apartments (for the several division rooms), and the upper part of a large chapel-like hall, where at a given time, after the hour of instruction is over, all the divisions might meet together for devotional exercises, under the guidance of the Rector or Clergy of the Church. There, properly vested, the Clergy, after a brief liturgical service, could address a few words to the children, and thus lead them on to worship according to the Church's plan and fit them for their future places within her sacred pale. The Church itself, of course, when contiguous to the schoolhouse, could be used for this purpose.

These are but suggestions which, in detail, might be much improved; but the writer is firmly convinced that the method hinted at might lead to some far more effective mode of carrying on Sunday School work than that which is in existence at present.

With such a hope these suggestions are made, and

they are made also with the prayer that GoD would teach us those methods which will be the best to save our youth from the indifference and even infidelity which are the natural results of cultivating the intellect without the sanctifying influences of our holy religion.

C. H. MOCKRIDGE.

ARTICLE IV.

REV. CANON J. H. KNOWLES, M.D. Rector of S. Clement's Church, Chicago.

THE music of the Sunday School labors under the strange disadvantage which in so many instances hinder proper development in primary conditions.

Anything is considered to be good enough for children, and so the most precious years for the formation of correct impressions are allowed to pass by unused, or abused.

In secular education this reproach is being gradually removed, and true thinkers are aware that the wisest teachers, the best appliances and the most philosophic use of the same, are especially needed for the opening years of

the pupil.

In Sunday Schools, especially in the musical relations, much reform is needed. Usually some blundering tyro, who wants to practice, is put at the organ; the tunes are played without that subtle attention to true rhythm which a trained musician can alone give. The young man or woman who volunteers to play bungles along. This piece or that piece they cannot perform at sight, they will learn them for next Sunday, and so, a few illy-played hymns are sung over and over, until the children become disgusted with the monotony, and lapse into complete indifference during the musical exercises. The children, those who are musical, are keenly alive to all the faults, just as much so as grown people, for the finer musical susceptibilities are innate, and not acquired. The power to express those susceptibilities may be taught, but the musical taste itself cannot be imparted. Hence the

importance of giving the very best music to children. When I say best, I do not mean the involved and the mystical, but I mean music that is throbbing with properly proportioned pulsation, clear in harmony, graceful in melody, and exactly suited to the words. To produce such music you must have a musician at the key-board, otherwise the difficult becomes incoherent, and the easy becomes inane. Above all things the time and rhythm must be well and gracefully marked, not a mere tom-tom performance, but that something which pertains to true musical form, called by the professionals "proper phrasing."

The music of the Sunday School needs then:

(I) A musician at the instrument. It would be economy to contract with the organist of the Church that he shall preside, or if the work be too much for him, that he shall see that the work is properly done by some proficient person under his control. Where surpliced choirs prevail this arrangement would be of special value, for, in the absence of Parish Schools, the Sunday School forms the best recruiting ground for the regular choir.

- (2) The music selected should be that in use in the Church. It is almost waste time to teach anything else. Even in our present hymnal there are numerous hymns, not under the head of "Catechism," which children love to sing, such as, "Glory be to Jesus," "Holy, holy, holy, Lord God Almighty," "The Son of God goes forth to war," "Crown Him with Many Crowns," "Jerusalem the Golden," etc., etc. The Infant Class may have its little hymns, but the main school should in music as well as in Catechism be a training school for the Church. It seems uncatholic to restrict this teaching in music to Matins or Evensong. The children should be taught the Kyrie, Creed, Sanctus, Benedictus, Agnus Dei and Gloria in Excelsis, and the object and meaning of these portions of the service. I fear that this is not very frequently done as yet. Imagine, however, the effect of whole congregations singing simple and dignified settings of the Communion Service. All this is possible, if the work is begun in the Sunday School.

None of our present Sunday School Hymnals supply fully this need. There are some admirable selections, but for the average parish it is more economy to use the *Hymnal* for Sunday School as well as Church, and make the Sunday School a real feeder to the Congregation.

(3) The teaching of music should have a more prominent place in our Sunday Schools. It is time well spent. In this particular too many of us think the hymn or two in the ordinary session sufficient, and so we drop into a monotonous round of a few hymns. The smart boy in the class will mutter "Chestnuts" to his fellow when the old, worn-out, oft-sung number is given out again and again, Sunday after Sunday. There will not be much singing from them, and one cannot blame them, under the circumstances.

Alter all this by a real practice of something new every Sunday. Have your musician at the key-board, and your teacher well up to his work. First, get your children interested in the words. Read them aloud and reverently, with just emphasis, explain hard words, try to give a common-sense idea of the poetical expression, though this is dangerous ground and must be well thought out beforehand, for sentiment is like the powder on a butterfly's wings, a rude touch will turn beauty to dust and ashes. At any rate, get an idea into the children's heads of what they are about to sing. Then have the children themselves read it aloud and in unison on a low pitch. Next, have the organist play it over well, and tell the children to sing it silently, in their minds, or, as I have expressed it, "away back in the tops of their heads, with their mouths shut, and their eyes following every word on the book as the organ is saying it."

The principles of chanting should also be taught, and for this purpose the Choral Service, with the LORD's Prayer and Creed in monotone, forms an admirable

beginning.

Proper officers, thorough system, sound theology, constant definite variety of subjects taught, will make up a good Sunday School. Apply those ideas to the music of

the Sunday School, and you have a most powerful adjunct to still further progress—a good musician at the instrument, a good leader to sing with the school, the music of the Church the music taught, weekly practice for a short time every Sunday, a change of hymns and chants as the Church year rolls round. With these points aimed at, even if not reached in every instance, much advance will be made in the music of the Sunday School.

J. H. KNOWLES.

ARTICLE V.

By Mr. THOMAS POTTS, Richmond, Virginia.

WHAT PREPARATION SHOULD TEACHERS MAKE AND WHAT
AIDS SHOULD BE USED.

A SUNDAY SCHOOL teacher, in the present age, who desires to hold his class, and give them valuable instructions on the lesson, must use every available means at his command; else he will find his class growing smaller and smaller, until, at last, he is left alone, and other, and more progressive teachers will have his scholars.

The Sunday School teacher, like other teachers, must be alive to the helps, and come to his duties with a mind stored with things new and old, and from that treasurehouse select the very best for his Sunday-morning lesson.

The first book to be selected is a reference or *Teachers'* Bible, then a Bible Dictionary, next a Concordance, etc., etc.

If the lesson is in the New Testament, get Bishop Ellicott's New Testament Commentary, and if in the Old Testament, secure The Speaker's Commentary. These books will give you the groundwork for a general study of the lesson; but to be able to fully understand the lesson you must look to other books, and among them, Archbishop Trench on the Miracles and Parables of our Saviour. These books should be in the hands of every Sunday School teacher, who desires to fully understand the wonderful works, and the gracious words of Jesus of Nazareth,

while He walked and talked during His three years of

public ministry.

For valuable information, in regard to CHRIST'S life, I would commend Canon Farrar's and Dr. Geikie's wellknown works on the Life of CHRIST. These learned clergymen, of the Church of England, have placed the whole Christian Church under a debt of gratitude for the priceless treasure we have in the Life of CHRIST. It will repay any teacher, who has a lesson in the New Testament, to refer to either of the last-named books and study the facts in reference to the events of the lesson. The opening chapter of Farrar's Life of CHRIST, on the "Nativity," "The visit of the Magi," the flight to Egypt up to the Baptism of John, will give most valuable information to the general teacher, and the closing chapter, beginning with Holy Week, are the finest word-painting in our language, and should be read and re-read by every teacher. The six trials of JESUS; the betrayal by Judas; the mock trial before Annas and Caiaphas, and before the Sanhedrin Court before Pilate, Herod, and again before Pilate, give a clearness and a connected history of those sad, solemn days, for which we are indebted to such writers as Farrar.

It is also important to have a correct knowledge of the Geography of the Bible. You must know the rise, the course and the flow of important rivers, such as the Jordan, the Abana and Pharpar, river of Damascus, the Nile, and the Red Sea, and other sheets of water spoken of in Holy Scripture. Dr. Barrows' Sacred Geography and Antiquities will be found a very valuable book on these subjects.

and will repay a careful study.

If one wishes his scholars to remember, he must interest them, as he goes along, in the lesson, and leave hooks for them to fasten some facts upon, which will enable them to recall the lesson. The teacher should give some historical facts in reference to the *Nile*, its location, its overflowing banks, the position of the Hebrews in Egypt, as to the Nile, the adoration of the Egyptians for this river; these and other events will enable you to explain the plagues and trials of the Egyptians and

Hebrews, and the exodus of GoD's people from the house of bondage.

The Jordan is so rich in sacred history that you cannot know too much about it. Our LORD's Baptism, the passage of the Children of Israel, the crossing on dry ground by the old Prophet Elijah, the healing of Naaman from his leprosy; these and many other events will come up in reference to Jordan. Its flowing into the Dead Sea will give a good opportunity for a spiritual lesson that will

prove impressive.

Cities named in a lesson should be known to the teacher, else a valuable part will be lost. instance, Hebron, "The Cities of the Plain," Jericho, Jerusalem, Capernaum, Nain, Nazareth, Rome; these and many others have rich histories. Jericho, with its mighty walls, under the shadow of which Jesus, in the form of an angel, gave Joshua his full marching orders, and the plan of campaign in the capture of the city. Hebron, the oldest city, was well known when Abraham entered Canaan; it was there Sarah, the beautiful wife of Abraham, died, and near to it is the cave of Machpelah, the family tomb of the father of the faithful. Capernaum, on the shores of the lake of Galilee, a city where the Master lived more than any other place during His ministry, and where He did many wonderful works. This was the home of Peter also. Nazareth, where JESUS lived, the city that drove Him away, because He read and expounded the words of Isaiah, the prophet, in reference to His own coming.

Rome, the centre of the then world, rich in fame, in art, and science, the place where the great S. Paul gave up his

life for the cause of JESUS.

Jerusalem recalls the greatest events in the world's history, beginning with its capture, when it was called Jebus, when it stood as a foreign stronghold in the heart of Palestine, until its capture by the army of the heroic David, the home of the prophets, its grand temple built by King Solomon, the visit of Jesus, as a boy of twelve, where He sat in the midst of the learned doctors of the Jewish Church, hearing and asking them questions, the

public acts of Jesus, His trials and suffering, His death and Resurrection, all combine to make its name and history

an important fact or in our Christian life.

The Mountains also should be understood. The resting-place of the Ark, with its valuable freight; the burning bush, and the place where Moses received his commission; the resting-place of the Children of Israel when the Ten Commandments were given by God to His servant Moses, for the guidance not only of the Jews but of all Christians; these events made Ararat and Sinai historic places in the Old Testament, while the hills around Bethlehem, from the days of Ruth and David, are made yet more sacred by the song of the Angels heard by the shepherds when Jesus, as a little child, came to bring peace on earth and goodwill toward mankind.

The mountains around the Lake of Galilee are witnesses of some of the mighty acts of the Son of Man, and on one of them, the most complete and instructive sermon ever preached was uttered from the lips of Jesus; these things make them ever to be remembered. The Mount of Transfiguration, where Moses, Elijah, Peter, James and John met the Master, and where Peter wanted ever to live; and that other little mountain, not far from Jerusalem, where Jesus and His disciples met after the forty days had expired, from the Resurrection morning, and where He blessed them, and while in the act was taken back to the Throne beside His Father, ever to sit making intercession for mankind.

The Biography of the Bible is so very important, that no teacher should go to his class without a careful knowledge of the history of the people referred to in the lesson, so far

as such knowledge can be secured.

Take, for instance, Adam, Noah, Abraham, Isaac, Jacob, Joseph, or Moses, any one of these named are full of important facts; take Moses, the greatest man that ever lived on earth, and his life alone is a study, taking him in Egypt as a soldier and captain of the Egyptian army, his departure from Egypt, because of his love for the Jews, his life as a shepherd, his interviews with Pharaoh after he received his commission at the burning bush from the

great I AM, his wonderful skill as a leader, a physician, and as a law-maker, he stands like the first King of Israel, head and shoulders above his fellows.

Any name from Joshua to Daniel, from Job to David, from the Gospel prophet Isaiah to the weeping Jeremiah, all are full of important truths, and should be studied and explained whenever the names of the great and the good arise in the lesson. The persons named should be *real men* in the mind of the scholar, and not simply a name.

The general history of Egypt, Babylon, and Palestine are important, and will enable a teacher to impart information to his class, and, without it, the lesson will often be of little interest, while with it, you may be able to draw attention, and while the mind of the scholar is at your command you can sow the seed of the Word of God and commit it with a prayer for rich results to your class, and to the Glory of God. To teach the Psalms, and to impress them on the minds of a class, the teacher should know who wrote the Psalm under consideration, and what were the historic or prophetic facts which caused the Psalm to be written; the knowledge of such things add force to the Take, for instance, the 24th Psalm, unless you know it was written to commemorate the return of the "Ark of God," and its restoration to the sacred place on Mount Zion, when David and the Priests standing at the foot of the mountain call to the Priests on the battlement, "Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in!" or, again, Moses' matchless song to the Children of Israel, who were to die in the Wilderness as recorded in the ooth Psalm, and, again, when he sung the gist Psalm to those who would pass over the Jordan, and enter the promised land.

Much of the beauty of the 59th Psalm would be lost unless the teacher knows why David wrote it; and how his true friend Jonathan remonstrated with King Saul, against so unjust an act as the King then desired to do unto David, a man who had saved the army from disgrace and brought fresh honors to the soldiers of King

Saul. We must study the life of Saul, Jonathan, and David in the books of Samuel before we can see the full light of many of the Psalms. There is an expression in the 110th Psalm: "Thy word is a lamp unto my feet and a light unto my path." These words came with great. force to the writer, who lived in Jerusalem, or in the East, because that it was necessary at night to strap a small lamp upon the foot of those who desired to walk, without falling, over the unpaved narrow streets of Jerusalem, and keep from the holes and pitfalls that abounded. The average teacher can apply this illustration, and show the value of God's Word as our guide through life. While the great aim and end of all Sunday School teaching should be the conversion of the scholars, and every illustration drawn from history, or from Nature, should be used for this great end, and this fact should never be lost sight of. A teacher must love his work, and enter into it with his whole heart and soul, else he cannot expect to be a success. Scholars will soon find out that the teaching is not from the heart, but the performance of a duty that he must go through with, and when that is known the teacher has lost the power of commanding the affection and feelings of his class, and the sooner he resigns the better for the cause.

In the preparation of a lesson for a class of (say) ten young ladies or young men, from sixteen to twenty or upward, the teacher will have at least half of his class with diverse tastes, which must be appreciated from different standpoints and impressed in different ways. Some scholars want cold, unvarnished facts, others want word painting, some are pleased with sympathetic teachings, and again others must have argument, line upon line, each and every proposition sustained by Scripture, and, like Thomas of old, want to see and understand why such and such doctrines are taught. As a rule, the safest plan for a teacher is to put the main points of the lesson on a card and slip it into his Bible, he should not try to hide it from the class, but use it as a guide, so that he may not wander away from the lesson. Often a question may be

asked by a scholar that is important, and if the teacher is well informed and happy in giving explanations at the moment, he will gain the confidence of his class and have enlarged influence, but if he does not fully understand the question the best plan is to say so, and on the following Sabbath give the desired information.

Do not encourage catch questions, they will destroy the real end of your work and give no profitable instruction. What shall I say more on this important and interesting subject? Perhaps the best suggestion I could make would be a prayerful and careful reading of the Bible, making Scripture explain Scripture, and digging down into this treasure house of heavenly information: "Search the Scriptures." Use every available means within your reach, read Stanley's History of the Jewish Church; if your lesson covers any portion of that time, it will give you most valuable facts, and enable you to expound the history of this wonderful people, who are to-day making impressions all over the Christian world.

The Life of S. Paul, by Farrar and Howson, is invaluable to a teacher who has the Epistles of S. Paul or the Acts of the Apostles under consideration; these books should be on the study table of every Bible student, while Kitto and Ryle are full of information, and many consider them equal to any helps within our reach. While we may enrich our minds with the writings of the great and good of the past or of the present day, and while we may have facts and figures at our command, and be able to repeat Holy Scripture, yet without the aid of the Holy

Spirit our work will come to naught.

Let us ask for the promised Spirit, let us implore that a live coal from off the Altar may be put on our lips, so that we may only speak such things as are in accordance with God's Word, and ask a blessing on our class and on the word spoken. THOMAS POTTS.

ARTICLE VI.

BY THE REV. PAUL ZIEGLER, Rector of S. Philip's Church, Detroit, Mich.

THE SUNDAY SCHOOL A WORK OF MERCY, URGENT AND PRACTICAL—SOME EVILS AND DEFECTS—A REMEDY SUGGESTED IN THE ORGANISATION OF SUNDAY SCHOOL INSTITUTES.

THE Sunday School is a work of mercy to souls. To speculate whether some other work of mercy to souls, if people would only do it, might not be more effective or more consistent with the Church's recognised system, seems to be counted by some an agreeable intellectual exercise. But the practical Churchman will have no time for such speculations when the emergency is pressing, and he will not be fastidious as to methods, when he hears "Rachel weeping for her children."

Everywhere the Church's volunteers for this work of mercy are saying, "Here am I, send me." In numbers and in zeal they form a magnificent army. In the days when Mount Ætna was believed to be the mouth of hell, a monk visited it, and on returning to his monastery gravely told the Father Abbot how he had heard the devils within complaining that many departed souls were rescued from their hands by the prayers of the Cluniac monks. It was not worth while to be too captious as to this statement, which the compassionate Abbot took as a hint to extend so good a work by new and practical measures. Nor need we argue and hesitate when we have testimony to the rescue of so many souls through Sunday School work. Let us rather apply ourselves at once to the due ordering and equipping of this mighty army against Satan's hosts.

Our Church Sunday Schools ought to be the best in the land. The Church's order and worship are favorable to Sunday School work. Her simple teaching as to Baptismal regeneration in the Baptismal office and in the Catechism; its sequel in the Apostolic rite of Confirmation; the idea of the One Holy Catholic and Apostolic Church, so attractive to children; our responsive worship, sweet chants, and

spirited, joyful hymns; the Christian year, with its everchanging lessons in the grace of the One Incarnate Life; these are all special aids to our work with children; and if our Church Sunday Schools are not everywhere the most successful, it is because the Church's many talents are too often wrapped up in a napkin.

Assuming, however, that the Church has willingly undertaken the work, a hasty critical glance at its present condition will show that many things need remedying or

improvement, as, for example:

- (1) The small numbers enrolled in a majority of our schools, and the painfully small total of Sunday scholars reported in many of our Dioceses. Statistics show that a vigorously managed Sunday School will report as many scholars as the parish reports Communicants. If intelligent special attention be given to Sunday School work in any city, district or Diocese, the same ratio will prevail. Exceptional circumstances not discreditable to parish authorities will sometimes account for a different ratio, but, generally speaking, we may be sure that the work is neglected or mismanaged if there is not at least four-fifths as many children in the school as there are Communicants in the Church.
- (2) The supercilious, condescending, lukewarm attention given to Sunday School work in a majority of our parishes, especially in country towns. It is often considered a disagreeable, but unhappily necessary, appendage to the Church service, and has a time appointed for it, sure to prevent success, either just before or just after the main Church service. No work can succeed if those who plan and undertake it do not give it their cordial, intelligent, especial attention. The Sunday School cannot succeed without at least an hour and a-half devoted to it. and to it alone. If the Church service be used, it must be distinctly understood to be the Sunday School service. The Rector, officers, and teachers must come to the school willingly, with a conscious purpose, not merely staying for it, or coming a little earlier for it, but coming for this very purpose and for no other, to shepherd the young for CHRIST.

- (3) Weak, chaotic, soap-bubble provision commonly made for the instruction of the children. How the great Adversary of the Kingdom must laugh when he puts his hand through that hodge-podge of leaflets, fine-print Bibles and testaments, catechisms, reward cards, papers, and library books, which deceives the eye of the Bishops, Doctors and Superintendents of CHRIST's flock and contents them with its appearance of generous provision! How many of our schools have a definite, clearly conceived plan or system of instruction? How many of our priests ever seriously handle the matter, before the graduates of the Sunday School betray their ignorance and spiritual imbecility in the Confirmation class? How many of the Church's leaders have thought it worth while to plan a normal course for Sunday School teachers, a Sunday School lectionary, alternative forms of graded Sunday School instruction on any scientific plan? What should we have in our secular schools if well-printed and well-bound text-books were taken away and every day our streets were mottled with fluttering leaflets in arithmetic, geography, grammar, history, as we see the streets outside of our Church and Chapel doors just after Sunday School? When will it be counted worth while to examine critically what we ask, but never require, our children to learn? to look with a child's devout mind into the hymns and prayers that cumber our Sunday School service books, and wonder what they can mean? to assume for a time by intelligent sympathy the child's understanding and heart, as CHRIST assumed our nature, and to write books for them, a life of CHRIST that will be intelligible by a child, yet neither childish nor appalling by its bulk: a sufficient number of instruction books, graded, scientific, complete, devoted to no fad, not controversial, interesting? When will Peter cease to dream, take up his crook for the little ones' sake, and feed CHRIST's lambs?
- (4) The noisy disorder that is allowed to prevail in many schools, especially of our larger, more prosperous Churches. The evil is greater in schools of the rich than those of the poor, greater in parish than in mission Sunday Schools.

Who does not dread a visit to the average Sunday School? yet there is no sweeter experience than a visit to one under suitable discipline. The fault lies not so much with the many as with the few; it is not the fault of the teachers and scholars so much as of the clergy and officers, who do not plan and carry out a suitable programme and orderly method for the school.

(5) The lack of grades, wisely conceived and consistently carried out; of teachers trained for each grade; of buildings and apparatus adapted to a graded system; of promotions, real and just promotions, so dear to the heart and honest self-respect of a child. There are serious difficulties to be met here, but the difficulties endured under our present unscientific disorder are greater.

(6) The negligence and good-natured tolerance shown in the matter of Sunday School worship. In many parishes the Priest may truthfully say, my largest and most easily influenced congregation next Sunday will assemble in the Sunday School room. Yet the same Priest will trifle with that majestic assembly of souls in the sacred matter of worship. In many parishes the Sunday School service is the sweetest, seemliest, and heartiest service of the day. Children are easily taught to pray and to sing praises to their Father in Heaven. Why do not our priests and our layministers before God's Altar always consider this the chief matter?

(7) Lastly, the petty formalism that prevails in the matter of Sunday School offerings. The child's conventional penny is not a very bad thing in itself, but need it be universal, in schools of the rich as well as of the poor? Should our Sunday School offerings all be on the same dead level, as our statistics seem to imply, of fifty cents to a dollar a year for each enrolled child, the larger sum accounted for by the teacher's larger offering? Why should not the children be taught to give of their own to God? And in these days when children so readily earn money, and so many have pocket-money of their own, is it not high time that we take them gently by the hand and lead them to the Altar with a gift? Surely it is both folly and cruelty

to teach the unprejudiced young a contemptible pew-rent system of a penny a Sunday.

Certain manifest evils and defects have above been confessed by a friend of Sunday Schools and a willing

laborer. He has a single remedy to suggest.

Organise a Sunday School Institute. In unitate fortitudo. In a multitude of counsellors is not only safety, but enthusiasm. Choose definitely and wisely the community or district to be covered by the work of the Institute, and give the Institute a brief territorial name. A large city having several Church Sunday Schools of its own ought to have an Institute of its own. God has joined these schools together by creating them together in the same city, and they should consult and work together, recognising their vital union. Moreover, common sense and Church history both urge us to work for the Kingdom in the cities, in metropolitan centres of the world's life. Counties and convocational districts can sometimes conveniently organise if there be a mutual balance between the Sunday Schools organising, some sense of equality between them. If a Diocesan Institute be organised, let its work be distinctive, let it be a real and living organisation not overshadowed by the Convention or Council of the Diocese, and holding its meetings at another time and place.

The Clergy, Superintendents, minor officers, and teachers of the Sunday Schools thus united, meeting at least once a year, if possible under the presidency of the Bishop, through reports verbal and written; in papers, addresses, and discussions; through the question-box; under the control of a compact central committee of interested and representative men; will meet the difficulties suggested above, will bravely ventilate them, will "prove all things, hold fast that which is good;" and will exhort one another "that their love may abound yet more and

more in knowledge and in all judgment."

The Church Sunday School Institute of Detroit organised nine years ago, and unites the twenty-one Church Sunday Schools of that city. It holds an Annual Institute of nearly three days, and local institutes are occasionally

held under its friendly supervision. The Annual Service of Song at some central Church on the afternoon of Septuagesima or Sexagesima Sunday is the sounding of the summons to the Institute, and on that occasion the Bishop meets the five hundred teachers of the city with the Bible Class pupils and choir, and admonishes them; some distinguished Superintendent or Pastor of another city present as the guest of the Institute addresses the great assembly; all combine in a grand choral outburst of praise and in an offering for some needy mission school. On the evening of Monday there is a conference of Clergy, Superintendents, and officers, mainly to consider questions of general management, when every school through some officer reports or contributes suggestions on some detail of Sunday School work. On Tuesday, after the Holy Eucharist, the special needs of teachers are treated in written papers, read by the teachers themselves, in discussion sometimes through illustrative or exhibition classes. The afternoon session ends with the question-box, into which have been cast written questions of a practical character, which are answered as they are drawn from the box by the Bishop, by the guests of the Institute, or by some one summoned by the Chair. In the evening is a missionary mass meeting, devoted to city missions, which report verbally through their Superintendents; the Secretary presents statistics, and the Treasurer his report; officers are elected. When the Institute was organised, two or three denominations outstripped the Church in Sunday School work in this city, though the Church was in the number of Communicants in advance of all. Now in her Sunday Schools the Church shepherds five hundred more scholars than any other Christian body, and in her werk for the children she no longer fights "as one that beateth the air." PAUL ZIEGLER.

ARTICLE VII.

BY THE REV. GEORGE WOOLSEY HODGE, M.A., Rector of the Church of the Ascension, Philadelphia.

THE CLERGY AND THE SUNDAY SCHOOL, AND THE SUNDAY SCHOOL AND CHURCH.

THE Sunday School is a modern invention, but it has come to stay, and where properly managed it has been and may be a very important and useful auxiliary to the Church. But there are undoubtedly great dangers connected with it, which ought to be carefully guarded against. Two of these dangers we propose to consider, and point out their remedies.

The first is that the Clergy will feel that they have delegated to the Sunday School their duty of instructing the youth of their parishes, but it is a personal duty which ought not to be so delegated, and the youths will suffer if it is. The rubric at the end of the Catechism prescribes that the Minister of every parish shall diligently, upon Sundays and Holy Days, or on some other convenient occasion, openly in the Church, instruct or examine so many children of his parish sent under him as he shall think convenient. The duty of instructing the youth, therefore, is put by the Church upon the Parish Clergy, and they have no more right to transfer that duty to others than they have to transfer their duty of preaching or administering the sacraments.

Moreover, there is no one as competent as the Clergy to perform this duty. There are few things so difficult as to be a successful teacher, and especially to teach religious truths. Not one person in a hundred has the knowledge requisite for a competent religious teacher. The mass even of professional Church people are densely ignorant about religious things, and of those who have the knowledge, very few have the faculty of imparting what they know. So, with rare exceptions, the ordinary Sunday School teacher is simply incompetent to do anything beyond forming a personal attachment with his or her scholars, and seeing that they learn the words of the Catechism, or of

some Sunday School lesson, and in a vast number of cases there is not the ability to do even this. But the Clergy have the knowledge; they have received a technical education to do this very thing, and even if they have not naturally a special faculty for teaching, it is one which. with practice and effort, can easily be attained. A man can hardly do a thing constantly, as a priest should instruct the youth of his charge, earnestly trying to do it wisely and well, without acquiring the ability to do it. Clergymen who have had neither the taste nor special faculty for this, have been surprised to find how proficient they have become through practice. Even, therefore, if it was abstractly right for the Clergy to transfer this duty to others, there are none ordinarily competent to discharge it for them. This is so far felt by the Clergy, that few are willing not to make some effort at personally instructing their youth. Some visit their Sunday Schools occasionally and catechise or talk to the children, others have a monthly Children's Service in the Church. But this is not sufficient. even if there was such a service held every month in the year, and in the city parishes it is held only on eight or ten months. What are ten or twelve lessons a year of a half-hour length worth? Would any one be willing to leave the secular education of his children ordinarily to persons notoriously incompetent, trusting to ten or a dozen short instructions a year from a really qualified teacher? And yet the instruction a child should receive in regard to religious things is of infinitely greater importance, both to its temporal and eternal welfare than all the knowledge it gets in the secular school. But a child will hardly gain a thorough grounding in the great principles of morality, much less an acquaintance with the doctrines and precepts of religion, under such a system. Is it any wonder that there is such wide-spread ignorance about religion among our adult population, when there is so little real instruction of the youth? And we believe the Clergy are largely responsible for it, from their general neglect of their manifest duty in this matter.

The second danger in regard to Sunday Schools to

which we referred is of their taking the place of the Church. There can be no question as to the fact that the vast majority of Sunday School children do not regularly or ordinarily go to Church. Where Sunday Schools are held in the morning before the Church services the scholars are not kept for it. It would be too long and wearisome for them, poor things. They can be sent to the secular schools all day without this fatigue being considered, but religious duties are not deemed of sufficient importance for sooth to be allowed to become in the least degree onerous. So where Sunday Schools are held in the afternoon the parents of the scholars never think of sending them to Church in the morning. So that, except on monthly Children's Church, when there is one, and on Easter-day or an Anniversary when the school is taken into the Church with a great parade of banners and flowers and excitement, the children never go to Church. How then can they be expected to grow up with a realisation of the Divine obligation, and acquire the habit of regular Church-going every Sunday? We believe this is one of the gravest charges that can be laid at the door of the modern Sunday School, that it is actually educating children in habits of non-church-going, in providing a substitute for it which by no means takes its place. It was not so at first, the Sunday School children always used to be taken to Church. But it has not been done for many years past. And the result is seen in the scholars after they leave Sunday School not going regularly to Church. The complaint is universal, and the conclusion is that Sunday Schools, as now conducted, are not answering the purpose for which they exist.

What then is the remedy for these evils? That which we suggested will, we think, largely counterbalance both of these dangers. It is that in every parish there be a special service every Sunday for the children, at which the Clergyman himself should personally instruct them. It would not involve much more time or labor than many Clergymen spend now in their Sunday Schools, but it would be far more effective? It will impress the children with

a sense of the obligation, and give them the habit of going to Church every Sunday. It will make them familiar with the Church, her services, and ways, at the most impressionable period of life. It will lead them to look upon the Church as theirs, that to which they should belong and which they should support, and make it less likely that they will ever neglect it. And it will bring them constantly under the direct personal instruction of the Clergy, which we have shown to be so important.

Even this will not give a Clergyman all the opportunity he should have for instructing his children, and if he can get any other he should embrace it. If he has an industrial or training school during the week, he should always be present at its sessions, and occupy part of the time in teaching. Or, better still, if he can have a parish day school, he should make the impartation of religious truth a portion of his daily instruction. But this cannot always be had. What we have suggested is what ought to be the minimum in every parish, a children's service and instruction in the Church, conducted by the Clergyman himself every Sunday.

What that service should consist of is comparatively of small importance. It might be a special celebration of the Holy Communion accompanied with Children's Hymns, or the regular Morning or Sunday Prayer, or the Litany as a separate service, or the first service in the new proposed Book of Offices, if passed by the coming General Convention, will be admissible for the purpose. But the great points to be secured are that this service should be performed in the Church, with the use of vestments and the other ordinary adjuncts of public worship, and taken or compiled from the Prayer Book, conducted by a Clergyman, and followed by an instruction from him. It need not be long. If it took the place, as it well might, of the opening or closing exercises of the school, it would add but little to the ordinary length of the sessions, but it would add immensely to the efficiency and effect of the whole system.

What we have said is intended in no way to disparage Sunday Schools. We think they are most useful and

necessary, if properly conducted. The formation of the children into classes, the establishing of a personal relationship between them and their teachers, which is necessarily more intimate than could exist between the Clergyman and every child in his parish, there being some one thus to hunt them up if irregular and follow them up in many ways, and drill them in learning the words of the Catechism and other lessons, and the advantages to be gained from the distribution of Library books and papers, and having occasional entertainments are all most important, and can only be gained by having a regular Sunday School. we ought not to look for much more from them. Above all, the Clergy ought not to depend upon them for conveying the instruction which they ought to give, and which they only ordinarily are competent to give themselves, and they ought to see to it that they do not train the children in habits of not going to Church, but on the contrary are made the means of bringing them to the Church and making them feel the obligations of regular attendance at its services. What we have suggested will, we think, be a simple and effective means of doing this, and thus guard the Sunday School from two of the greatest dangers connected with it. GEORGE WOOLSEY HODGE.

ARTICLE VIII.

By H. W. Frith, Esq., S. John, N. B., Canada.

THE writer of the following remarks would premise that he is a layman, with no other claim to be heard on this important subject than that which may arise from a somewhat lengthened experience under various Priests and in several parishes, as Scholar, Teacher and Superintendent. What follows is applicable mainly to Sunday Schools in towns; because, first, the writer has had no personal experience of the work in country parishes and missions; and, second, from what he does know of it, its exigencies are such as to render general deductions from the experience of a town, often quite inapplicable.

No attempt has been made to deal with many of the questions proposed, owing chiefly to want of space.

(1) The question which stands at the head of the Editor's syllabus; "Are Sunday Schools necessary?" implies the possibility that they may not be necessary. But I for one, should read with great curiosity the article, or possibly articles, in this symposium, which should undertake to maintain a reply in the negative. I am familiar with the smart saying, of somewhat recent origin, that Sunday Schools are "a necessary evil." But this, surely, is one of those glib phrases which catch the ear and pass current, for want of thought; the outcome of a confusion between cause and effect. The evil lies farther back; and the Sunday School is not the evil, but the result of the evil In the ideal Church the children, the catechumens get all necessary teaching from Priests, and parents or sponsors. But the ideal Church is yet to come. If it existed in the past, we have lost it at present. Possibly, if types, rare and inconspicuous, do exist, this symposium may be the means of bringing some of them to light. How few Priests have both the gifts and the time to do justice to any considerable number of children! How many parents, either by ignorance, or sloth, or worldliness, or indifference, or the want of disciplined minds, or by the burdens and cares of life are incapacitated to teach even their own children the very elements of the Catholic Faith! Then as for sponsors, is it not an every-day experience, one indeed that very many sponsors themselves keenly deplore, but yet an indisputable, insurmountable experience, that if they do not discharge somewhat of their responsibility, as Sunday School teachers, they will, from either lack of opportunity, or of energy, discharge them not at all! It is to be feared, nay, can it be doubted, that a very large proportion indeed of children would go untaught were Sunday Schools abolished?

I freely admit that there are children so carefully, so reverently brought up, that, for them, the ordinary Sunday School is not a necessity: may be, in fact, a positive disadvantage. I have known children (I must say a very few) actually injured by the contacts of the Sunday School;

their early instilled reverence for holy things impaired, their refinement of manner and speech deteriorated, their sweet simplicity of thought tarnished. And one can conceive of schools so badly managed that the children must be untutored and rough indeed, who would derive benefit from attending them. But such well-cultured children, and such unworthy schools, both, are rare exceptions which do not disprove the proposition that Sunday Schools are necessary.

Before leaving this head of our subject, let us glance at some of the more positive advantages of the Sunday School.

- (a) As regards the children. Let us suppose "the Curate of every parish," as required by the Church, "diligently, upon Sundays and Holy Days, after the second lesson at evening prayer, openly, in the Church, to instruct and examine so many children of his parish sent unto him, as he shall think convenient, in some part of the Catechism;" would this, even if carried out far more widely than it is, take the place of the Sunday School? Would anything like the same number of children be sought out and brought together? And would it be nothing to lose the organised assembling of the children in the school, the grading and divisions into classes, and above all, the personal care and interest of the teachers, who, if they be of the right stamp, attach the little ones to them, follow them to their homes, enter into their joys and troubles, and present the Church to them as a tender, watchful mother, and not as a mere institution of learning. There is enormous power, latent though it may often be, in the influences of the Sunday School, extending from the children to the parents. Who can tell the number of parents which has been added to the Church by means of Sunday Schools?
- (b) As regards the teachers: or, rather, the persons who are capable of becoming teachers. One of the great desiderata of the Church is Work for the laity, and especially for men. The Clergyman who best understands how to make work for his people is, invariably, the successful pastor; and, if the work be forthcoming, there will seldom be found lack of workers. How many associations, guilds

clubs, have I known, organised with earnest zeal and sanguine hopes, only to fall into decay, simply for want of work. But here is actual, genuine, ever-growing work; for young and old, for male and female. Consequently the Sunday School, notwithstanding opposition, notwithstanding the disparagement of days gone by, and even, in some quarters, of the present day; notwithstanding manifest defects and weaknesses, has grown to become a recognised instrumentality of the Church, quite indispensable, never to pass into desuetude. What Priest can afford to disdain the staff of the workers which it creates and fosters? And how great is the advantage to the people, and especially to the young, to be drawn out of idleness, indifference, or worldliness; to find an interest outside themselves; to have work set before them in which they may engage; to be induced to make a study of the Bible, and of the distinctive principles of the Church; and so to be led, as multitudes have been led, to a deeper interest, and to higher attainments in the Christian life!

(c) As regards the Church. The advantages to the Church are inwrought with those to teachers and children, already mentioned. And, without enlarging upon them further, it is only necessary to contemplate the sudden demolition, in an active congregation, of a well-managed school (its children, its teachers disbanded, its library closed, its many little works, influences, contributions discontinued), in order to realise what a necessity the Sunday School is. Would there not be a vacuum hard to fill, a loss not easily compensated! Why, even that annual terror, the pic-nic, with all its cost, tribulations, and dangers, could not be abolished without actual detriment to the parish, and wider estrangement between rich and poor.

I am not disposed to undervalue the Church's rule of public catechising. I heartily wish it were more in use than it is. But I contend that the Sunday School is not a hindrance, but a help to this more canonical way of dealing with the children; that it enables them to attend more intelligently upon the former; and aids in restoring, what in the absence of Sunday Schools, had become a waning use and custom.

I hope enough has been said, upon this first point, to convince the reader, if sceptical before, that Sunday

Schools are necessary.

(2) To the question, Who should be engaged as teachers? I presume every contributor to this symposium will answer, first, "Communicants only;" only they who have risen to full membership in the body of Christ. Can such as have not, present to others the only true end and object of Sunday School teaching? Would a Pastor trust an unbaptised person to bring little ones to the sacrament of Holy Baptism? Or one who had never obeyed the Master's dying behest, never been strengthened and refreshed by the Body and Blood of Christ, to guide others to partake of and enjoy what he or she had slighted and refused?

But beyond this, what? Indeed my own experience has not been such as to enable me to be very fastidious in selection. I have been very fortunate in teachers; but they are not so plenty, generally, as to leave one much choice. The ideal teacher has a gift of Nature for dealing with children, which cannot be acquired; without which, teaching is a laborious and usually unsatisfactory task; knowledge and grace though there be in good degree. But knowledge and grace there must be also. Happy the parish in which supply so far exceeds demand, that only the teacher natus

need be accepted.

(3, 4 and 5.) To these questions, I would briefly say, that all teachers require aids. Without recourse to books and lesson schemes all teaching is prone to become desultory, flabby, and, to the scholars, tiresome and unedifying. Children are wonderfully acute in finding out whether a teacher is teaching them anything or not. As to the aids to be used, they are nowadays legion. To my mind, the very best are the works of the Rev. Prebendary Sadler, especially his Church Teacher's Manual, Church Doctrine, and Bible Truth. Next to these I would place the very valuable Manuals of Christian Doctrine, by the Rev. Walker Gwynne. As these text-books are edited by the Bishop of Albany, and have received the endorsation of the Metropolitan of Canada, and of the Dean of S. Paul's, it would be super-

fluous for me to do more than mention them. There is also in somewhat extensive use in Canada, The Teacher's Assistant, published by the Sunday School Committee of the Diocese of Toronto, "to explain and illustrate the Institute Leaflets for Church Sunday Schools." It is issued in monthly parts [and can be had of Rowsell and Hutchison, 76 King Street, East Toronto]. It has been in use in the school with which I am now connected for two years, and although it scarcely reaches our standard of Church teaching, it is perhaps more calculated to meet general use than if it suited us better. For analysis of Scripture, and as a compendious exposition full of valuable references, information and suggestions, I suppose few works can serve as a better aid to the teacher than the Sunday School Lessons, of Eugene Stock, put forth by the Church of England Sunday School Institute. But for the distinctive principles of the Church, they will require to be supplemented by other books of a more churchly character. Among aids in teaching the Catechism, I cannot forbear to mention Catechetical Hints and Helps, by the Rev. Edward Jacob Boyce [Bell & Daldy, London], first published about twenty years ago. Its brief but compendious analysis of words and phrases, occurring in the Catechism, make it an invaluable hand-book to any catechist.

(6) For the most advanced classes, especially of girls, lesson-papers may be beneficial. In all others, my experi-

ence is that they are a useless expense.

(13) The Sunday School has no canonical status in the parish in Canada, that I am aware of. It must be classed among the things which are not to be considered forbidden, because not required.

(14) I am very much opposed to the "distribution of rewards." At the same time I admit the subject is a debatable one, and I should be glad to read an article supporting the opposite view. But I cannot bear to have dragged into the Infant Church, and into Sunday the feverish system of competition, which in these days pervades the world in every rank and occupation, in business and in pleasure, in work and recreation; which meets one

at every turn, corners one where least expected, and drives rest out of our nineteenth century economy. I would add, briefly, three arguments against the introduction of rewards into the Sunday School. (1) That in a sphere in which the rich and poor should meet on equal terms, competition for reward brings in an element in which the terms are manifestly unequal. (2) That if the rewards are provided out of the Church or School funds, they are a heavy tax upon such funds. (3) That if the expense falls upon the teachers individually, it is a source of much discomfort to teachers who are poor; with jealousy and rivalry among classes. And that thus persons well adapted for teaching may be deterred from becoming teachers.

(15) The most efficient and workable system of arranging and managing the Library with which I am conversant, is the following, and one, I imagine, in pretty

general use:

(1) The librarians deal with each scholar directly, and not through the teacher. (2) The books must all be numbered plainly on the back. (3) There must be a printed catalogue in which the books should be alphabetically arranged by their titles, and their numbers given. (4) Each scholar should have a catalogue, for which it is generally better that he or she should pay. It is the only way to ensure care. (5) Each scholar should be furnished with a card ruled off in squares; the card should not be too large to go snugly into the smallest-sized book in the library. (6) At home the scholar places on the card the numbers of any half-dozen books preferred, and takes the card to school. (7) At the opening of the school the librarians go round the classes and take up the books returned, with the several cards in them. (8) The librarians keep a register, in which every book which goes out is charged by its number to the scholar receiving it. (9) While the teaching goes on they are engaged in scoring off books coming in, and selecting those to go out. Quiet is thus secured, and there is no running to and fro, or bustling at the book-shelves. (10) It seldom happens that no one of the books upon the scholar's card can be found, but if it

should, the child must, of course, be called up and allowed to select the book of its choice. (11) All the books should be ready for delivery at the close of the school. (12) It much facilitates the work of the Librarian if in the library case there is a compartment for each book, numbered to correspond with the book.

Of course, no system is perfect; but this goes a great way to prevent the loss of books, and to make the scholars contented with those issued to them.

The above remarks and suggestions are far from being exhaustive of the topics treated upon. To deal fully with the subject of the Church Sunday School, even within the limits of the fifteen questions put forth by the editor, would require at least double the space allotted to each contributor to this discussion.

H. W. FRITH.

ARTICLE IX.

By Mr. EDWIN HIGGINS,

Sup't Sunday School of the Church of the Ascension, Baltimore.

THE great majority of the children of our country, of almost every religious faith are being educated in our excellent Public Day Schools and at the public expense. Under our form of government distinctive denominational or Church doctrines cannot be taught, and yet religious instruction is essential to the proper formation of truly useful and Christian character. The law protects Sunday, and of the seven it is, for many reasons, the appropriate day on which to supply the defect in our every-day school system.

Ordinarily, it is impossible for the Rector, alone, to gather together, keep, interest, and instruct the children and the youth whom he would wish to influence. The Sunday School, with the Rector *ex-officio* at its head, with its corps of volunteers, officers, teachers, and choristers, with its appurtenances of library, music, mission, and the coming temperance work; is the strong right arm of the Pastor and the happy, fruitful nursery of the Church. How often in some waste place it has been the germ from which

has grown a strong congregation. Without it thousands would have been without those blessed associations and influences which have saved them to virtue and to God.

Show me a flourishing Sunday School and I will show you a prosperous and aggressive Church. The Sunday School is the complement to the Public School. It is the outgrowth of our age and political institutions forced upon us. A necessary department of Church work. As patriots and Christians, it claims our liberal support.

(2) Teachers should be selected as far as possible from those who have been punctual and studious scholars in the school, are Communicants, and have shown the dis-

position and aptitude to teach.

(3) At home, early in the week, the teacher should diligently and prayerfully study the lesson and examine such standard books of reference as may be available and so gain time for meditation. The richest thought can thus be had. The successful teacher must study the character of each scholar, and to do this he will interchange visits, gain the friendship and the aid of parents in the preparation of the lesson. The Rector's weekly or even monthly class for teachers is a valuable means of preparation. The Bishop of Maryland, when Rector of the Church of the Epiphany, Washington, D. C., issued a suggestive letter to his teachers on this and kindred subjects.

(4) The school, with the exception of the Bible class, should be divided into classes of (say) seven scholars, and as a rule they should be graded according to knowledge of The lesson should be prepared at home. It the scholar. should be read by the class. The instruction should be catechetical and conversational. The lessons should be reviewed from time to time. There should be a carefully prepared brief, practical exposition by the Rector or Superintendent at the close of the session. For example: The lesson for last Sunday, "The LORD's Day at Troas." How shall we spend the day? In place of Troas insert Baltimore. Then we have: (1) The Holy Communion; (2) Preaching; (3) A young man attending Church; (4) Caring for the sick; and (5) Conversation appropriate to the day.

(5-6) The joint Diocesan system, with its leaflets and helps, is now receiving favorable trial and consideration. The books by the Rev. Dr. Huntington, Bishop Dudley, Rev. Dr. Fair, Rev. Dr. Satterlee, and Rev. Dr. Shinn are all admirable. The Bible, the *Prayer Book* and the Hymnal, are, of course, in use every Sunday. The Golden Text and the Collect should be memorized by the intermediate classes.

(7) All should learn the Catechism. Some part of it should be systematically and uniformly recited every Sunday to the teacher, and after, upon review by class or the entire school, to the Rector or Superintendent. It can be readily reviewed publicly, twice or three times every year. The Diocesan system of division appears to be good.

(8) The Prayer Book by all means. The very best form of service can be taken from it, i. c., the Venite or a hymn, the Creed, the Collects for Grace and the second Sunday in Advent, and others as the occasion may suggest. The Lord's Prayer and brief responsive selections from the Psalter of the day, with the Glorias. It familiarises and attaches the scholars to the Church service. Years of experience satisfy me that there is no form of service for the children to be compared to it. Instructive, beautiful, and ennobling!

(9) There are many beautiful hymns in the Church Hymnal. I would add to them in the interest of the children. The *Prayer Book* contributes the chants. Liberty should be allowed the Rector or to the leader with his sanction to select from other approved sources as the occasion may require.

(10) The infant or junior department should have a separate and cheerful room, furnished, among other conveniences, with short-legged benches, so the feet of the little people can rest upon the floor. The opening service should be brief and cheerful; the walls bright with pretty mottoes. The school should, if practicable, be divided into classes. The LORD's Prayer, the Creed, and the Command. ments and a text of Scripture, with an occasional verse or hymn, should be the course. On all special occasions, like Missionary Meetings and Church Festivals, they should be

invited to unite with the main school and given the position of honor.

- (11) The Bible should be taught in the Bible Class The *Prayer Book* suggests the course of instruction for years. The first and second lessons, the Epistles and the Gospel. The Bible and *Prayer Book* go together, and by reference from one to the other the diligent teacher can provide an inexhaustible mine of interesting and profitable study.
- (12) The school should not only be devoted to study. but it should be a band of young workers for the Church, and, as a consequence, the interest of the parish in it will increase more and more, and effective Christian character will be developed for maturer years. The Sunday School should have its monthly (second Sunday) Missionary, and (third Sunday) Temperance Meeting, to which the congregation should be invited. No one can estimate the value of such meetings when wisely conducted. The presence of a Missionary from the west or a foreign land, the supporting of a scholarship, the reading of reports, the warning against the temptations, its intemperance and the evils of the saloon reach from the children into their homes. Then in addition to the observance of the Church Festivals the anniversary day celebration on children's day awakens interest throughout the parish. There are schools which have never been a pecuniary burden on the treasury of the Church, but have given a helping hand in paying Church debts, building chapels, school buildings, and rectories, endowing cots in hospitals and in educating young men for the ministry. They have been recognised as the dearest and most valued department of the parish work.
- (13) The Sunday School finds a place in the Rector's annual report to the convention as a part of his parish work, and it appears in the *Journal of the Convention*. The Rector's authority over the school is recognised, and in perfect harmony the good work goes forward in the interest of the parish and the Glory of God.
- (14) The giving of rewards where they can only be obtained by one or a very limited number of the scholars

is not advisable. But where all can obtain the rewards and where the success of some does not debar others, i. e., for punctuality, perfect recitations, etc., the system is desirable. And does it not appear to be in harmony with the spirit of the Gospel? Examinations can be had during Advent, and the gifts awarded at the Christmas festival, appropriately held on Innocents' Day.

appurtenance to the Sunday School. It should be in the same room. Its officers should participate in the services. The books should be selected by a committee of which the Rector and Superintendent should be members ex-officio. Every teacher should have a catalogue. The bookcase should contain divisions numbered to correspond with the books. When a scholar obtains a book a card containing his name, the date, and the number of the book, takes the place of the book in the case. When the scholar comes into the school-room he places his book on the Librarian's counter and obtains his card and the Librarian returns the book to its division. No other machinery is necessary.

I trust that the foregoing plain statement of opinions may be of some value to those interested in the work of the Sunday School so dear to many a Christian heart.

EDWIN HIGGINS.

ARTICLE X.

By the Rev. Arthur Brooks,

Rector of the Church of the Incarnation, New York.

A HUMBLE origin has its advantages. It leaves one free to avail himself of every new opportunity of usefulness, and to adapt himself to each new position. There is no obligation arising from inherited precedent, or previous circumstances to hold one back from effective labor in new fields. In speaking of the work of the Sunday School, therefore, we need not be anxious to trace its connection with the catechetical schools of the early Christian Church. We may gladly accept the story of its

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independent origin in the effort of the humble shoemaker, in 1780, to instruct the poor children of his own neighborhood on the only day which was free for such a purpose. The appropriateness and value of such a use of Sunday have proved themselves as the institution has spread to new localities and reached classes of the population for which it was not originally intended. This extension of the original work of the Sunday School, particularly in our own country, can be an encouragement to us to hope that it possesses still the flexibility of youth, and will be able to adapt itself to new demands. These demands arise pre-eminently from the conditions of education about us. The large increase of studies in both public and private schools, the shortening of the time of study owing to changes in our social life, and the sharp competition of business, the fear of sectarian control, the mixed condition of religious life in a land where there is no standard of religious thought, have made our education largely secular. We may regret this, we may endeavor in many ways to remedy it, or we may look upon it as inevitable in our conditions; but while the present is what it is, and the future is doubtful under our new conditions of social and national life, it is surely wise to ask whether we have not in our hands a means of remedying the evils arising from this state of affairs. The Sunday School, by its very freedom from ecclesiastical precedents, and by its large and wide-spread organisation, offers itself most readily for such a purpose. The family and the Church must do their best to supply that important element of religious education which our schools are too likely to overlook. The Church needs for the performance of its part a large and attractive organisation, since the element of authority is one which it cannot use as strictly as it once could. It must help the family by systematising instruction, by supplying methods of teaching, which many families cannot or will not employ, by utilising combination and association, which have been found so necessary in all other branches of education. More than catechetical instruction will be demanded for the fulfilment of such a

purpose, since it is to be exercised upon minds intelligently and systematically instructed in all other branches, to whom, however, the fundamental facts of religious knowledge are largely unknown. Bible facts, outlines of religious history, first principles of religious thought, correct views of relation to God, the story of His Revelation in JESUS CHRIST, these are to be given in so reasonable and healthy a way, that they shall mingle with and influence all the other lines of instruction, which in every class of society are being so constantly followed. The function of the Sunday School is seldom exercised as it once was upon ignorant and neglected classes, for such do not exist to any great extent among us; as far as physical oversight and mental instruction are concerned, it has to a certain extent subordinated the emotional features of the institution; but it has found a great field in religious instruction, which promises important results, which will save to the Church many whose religious associations have been greatly weakened, and which will give the foundation upon which the building of Christian character can be reared. Such necessities seem to make this a time when we cannot think of abandoning or neglecting an institution which has for its object Christian instruction. It may demand great changes and improvement, but surely it does not merit destruction, either for its past achievements or its future hopes.

Is the Sunday School capable for such a great work? If all that has been said in ridicule of its teachers were true, we should feel our doubts as to the possibilities of the future. But flippant jests are not to be accepted easily. Conscientious and devoted work has been the rule and not the exception. In many cases the sympathetic care which has been expended has achieved results which no mere systematic instruction could have produced; often unostentatious study and teaching have given the only instruction in religious truth which has rescued future life from danger, and affection has found an entrance into apparently hopeless lives. The teacher has grown while the scholar has been helped, and as a means of enlisting lay help in

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the most improving and intelligent method no agency can compare to the Sunday School. Our Sunday Schools have been the means of keeping our congregations full of intelligent and growing men and women. There have been foolish and useless teachers, just as there are foolish and ignorant parents, but the Sunday School is no more discredited by the one class than the family is by the other. There is nothing in the past to discourage. the prospect for the future is encouraging. It is probable that most of our teachers will be young women. They have the leisure; they have the power of attracting and interesting children. And it is that class which is every day improving in education. Colleges and courses of study are being supplied them. In biblical study and instruction is to be found a field where the best learning is available, and if it is demanded, the supply of properly prepared and conscientious teachers will come. Put fairly before our young men and women this great work of giving religious instruction to the community, and we shall have answered the argument of the uselessness of classical studies. The Sunday School teacher who can read the Greek Testament, yes and even his Hebrew Bible, need not be a strange sight, and is daily becoming more common among both men and women. And short of such a standard, there are open in our literature to-day works of religious history and philosophy which promise the greatest results upon Sunday School teaching. There is a difficulty in obtaining the proper supply of men for the ministry to-day; the restoration of a working diaconate seems to be a problem which defies solution. Through its Sunday School teachers the Church finds the mode of answering these questions. The training and instruction of his Sunday School teachers is a minister's best mode of accomplishing his work, worth all the care and time which it will demand, if it is to be done thoroughly and conscientiously. Personal oversight and instruction cannot be dispensed with when the religious training of the young is thus at stake. But the instrumentality thus supplied is one which multiplies results many fold, for each teacher, eager to receive,

anxious to get the best means and help which the minister is able to supply, attentive and not careless, as is the case with so many sermon-hearers, becomes a centre of diffusion for light in all directions, which brings intelligent and instructed hearers to every congregation, and affects the whole standard of Christian thought.

The subject and methods of instruction in the Sunday School must be largely dictated by this conception of its functions. The Bible must be the basis of its instructions. Thorough knowledge of the Bible is the assurance of ability to understand and to meet all the course of modern religious thought, both favorable and adverse to religion, and to be grounded in fundamentals of religious philosophy and history. It must be studied in all its parts and in its own special character. In the short and irregular season of a child's Sunday School life no better medium can be found for giving to the mind sound views of our relation to God through JESUS CHRIST, and for imparting incidentally truths which shall subsequently receive large and fruitful development, than the Book which contains the story of God's dealing with His people, and the life of CHRIST. This large study of the Bible, which in all its parts contains that which is of interest to the minds of the youngest children, is thoroughly in accord with the best views of our Church's system of instruction. We are furnished with a Church Year based upon the life of CHRIST, and with a Catechism. These are to be helps and not fetters to larger study. The very use of Old Testament and New Testament lessons in our services shows how largely the mind is invited to move within that range of thought which is given. It will not always be possible to study the same event in the life of CHRIST at each annual recurrence of a given season, if the whole Bible is to be studied systematically or with any approach to thoroughness. But the use of illustration and of type, the lesson which lies behind each season, the reference to the great fact which the season commemorates—these are possible in all parts of the Bible, and can be used in such a way as to make the seasons more intelligible and rational than a mechanical

reference to a round of appointed days can ever be. The Scriptural nature and meaning of the Church's appointments will be made evident at every step of such instruction. The Catechism once learned, as it can easily be in a short time by any child, can be illustrated constantly and be made the store-house in its various departments for the great religious truths which are elicited in Bible study. Application is thus always possible, where coincidence between the lesson and a particular Sunday could only be gained at a great sacrifice of the Sunday School's first object of religious instruction; and application will stimulate thought and enrich the child's whole religious life and give to familiar truths and facts new vividness.

For the varied demands of schools and of scholars the system of lesson-papers seems to furnish a method of instruction more favorable than the question book of former days. They lead less directly to a lesson learned merely by rote; they stimulate the teacher to renewed study and to enlarged thought; they can be made to meet emergencies arising from the adaptation, which is always desirable, between the Church Year and any selected system of study. To-day, for the instruction of Sunday Schools the greatest resources are available. The results of the deepest researches have been popularised, specialists devote themselves to the preparation of lessons, and the wants of children's minds, from the oldest to the youngest, The system of International Sunday are anticipated. School Lessons has brought forth things new and old to an extent which makes Sunday School instruction a pursuit which enlarges the mind, stimulates the imagination and deepens devotion. By a very slight adaptation this system of genuine Bible study, with all its resources, could be made the basis of a series of lessons in our own Church, and all its advantages of wide study and large material be employed in connection with notes furnished by authorities within our own Church. More schools would then share in the great profit which the use of this system has conferred upon the comparatively few who have become acquainted with its many and varied merits.

In conclusion, the Sunday School is for children; rewards, brightness of methods, attractions of every sort, can be used in subordination to that one great object of religious instruction for which it stands, and to which, if wisely used, it can be made to minister. It is not the children's Church, we say truly. Let it have its own distinctive character arising from the great wo.'k to which it is pledged, and it will give to the Church and the nation successive generations of intelligent Christian men and women. Already the direct results are large, and the fruits of Sunday School instruction and association linger in lives which have wandered away from religious connections in life, and often furnish the first solid and hopeful ground for renewed Christian work. Such utility may be looked for still more widely as the result of increased conscientiousness of labor and intelligence of method. The Sunday School stands as the Church's most effective method of instructing its own children and of enlarging its range of work in regions from which it otherwise must be excluded. ARTHUR BROOKS.

ARTICLE XI.

By James C. Sellers, Esq., West Chester, Pa.

THE necessity of the Sunday School is no longer a debatable question. Though unauthorised by canon or rubric, it has become an established institution of the Church. It stands to-day among the most potent agencies which are aiding the Church in America in the prosecution of her ever-broadening work. The Sunday School is with us, and our concern should be, not to rid ourselves of the responsibility of dealing with its problems by discarding it altogether, but to study to use it most effectually for the strengthening of the Church and the spread of Christ's Kingdom in the hearts of men.

The objectors to the Sunday School, in their lack of practical experience of the work which they criticise, overlook one essential fact. The Sunday School in this country is largely a missionary institution. Were our

scholars all children of Church parents, there might be force in the argument that the Sunday School is not only unnecessary, but positively hurtful, as supplanting the home instruction and pastoral catechising which the rubrics enjoin. Such a consequence ought surely to be deprecated. Still, even were this the case, the fault could not be justly charged to the Sunday School, but would rest with those indolent parents and pastors who might make Sunday School instruction a pretext for the neglect of their own duties, to which it should never be more than supplementary. But there are few Sunday Schools where the scholars belonging to Church families are not considerably in the minority. The mass of the children in our schools come from godless homes, where no instruction on religious subjects is possible. Our teachers find their young charges virgin soil for the implanting of the things of God. They find them also a living means of carrying the Gospel and its blessed light into dark homes and worldly hearts. In the experience of every Sunday School worker have been instances where the seed sown in childish hearts and understandings has brought forth fruit far beyond the sower's expectation, even to the gathering of whole families into the fold of CHRIST. In large measure, then, our work is truly missionary, and it reaches and gains for the Church thousands who would otherwise be left by the wayside, deserted and uncared-for.

It must never be forgotten, however, that the Sunday School is not an independent organism. It is an agency merely, one among many, of the Church. It is a single part of a complicated machine. Only thus ought it to exist, and separate from such existence it has no proper functions.

Our Sunday Schools have in the past been modelled too much upon those of other Christian bodies, who anticipated us in this field and whose methods we have inevitably to some extent imitated. Their systems of Christian culture differ essentially from ours. Their underlying principle of action, the purpose of their minds, the object, which they have in view, are not the same that actuate us. While

we trust that the final end of our endeavors is not dissimilar. we certainly strive to reach that end by different thoroughfares. The chief and all-permeating aim in their teaching is what they technically term conversion. For those who have already experienced this conversion, they aim to provide instruction in the facts and the teachings of the Bible. Our purpose is rather what one of their grandest thinkers and most spiritually-minded men has happily called "Christian nurture." Following the Church in her wise order, tested and established by the practice of centuries, we strive to promote growth in grace rather than to stir up the emotions or to awaken consciences, not vet soiled and deadened by contact with the world and its defilements. We believe most ardently that the Gospel should be preached in the Sunday School, and the Bible expounded. But we do not consider these in themselves the ends for which our schools exist. These are the work of the Church as a whole, and it is because the Sunday School is working in and with the Church that they fall within its province. The consistent purpose of a Sunday School should be the training of the children entered on its roll for devout and intelligent Church membership. The unbaptised should be prepared and brought to the holy sacrament of Baptism; the unconfirmed should be trained to receive with faith and knowledge the laying on of hands; and those who have been both baptised and confirmed should be taught the "things which a Christian ought to know and believe to his soul's health."

If such are the objects which we have in view, certain practical questions with reference to the conduct of the school almost answer themselves.

The Rector of the parish must be recognised as the absolute head of the Sunday School. From his word there must be no appeal; upon him the final responsibility should always rest. It is better that he should not act as Superintendent, unless no capable and unobjectionable layman can be found for that position. But in any event, the Superintendent should be appointed by the Rector and should hold office at his pleasure. Other officers and

teachers should in turn be appointed by the Superintendent, subject always to the Rector's approval. With the exception of those who have grown up in the school, all appointments of teachers should be recommended by the Rector in the first instance. One of his earnest concerns ought to be the securing of competent teachers, and the persuasion of those whom he believes to be competent to undertake the work. From his intimate acquaintance with his people, he is best able to judge of the capacity and devotion of those whom he may recommend.

Except in rare cases, which must be left to the Rector's discretion, the teachers appointed should be Communicants. They should always be pledged to regularity of attendance and punctuality, two virtues without which no Sunday School teacher, however saintly or wise, can win success.

The thought of worship ought always to be made prominent in the Sunday School. The service should be largely, in most instances entirely, taken from the Prayer Book, and the Church Hymnal should be used. The reason for these rules, if we keep in mind our conception of the Sunday School's true purpose, is obvious. In addition to the adaptability of the Prayer Book to every exigency of worship, its pure English, and its simple, yet stately and reverent, phraseology, the great advantage of familiarising the children with the order and language of the Church services is thus imperceptibly attained. It is not necessary that we should confine ourselves solely to the Church Hymnal, though it should be our staple. Other collections may often be used with good effect. For instance, I have found the use of the Missionary Hymnal during the Sundays in Lent of decided benefit. Single hymns, especially for anniversaries and the great festivals, may be selected, always scanning their language carefully for literary merit and correct doctrinal teaching. It is desirable, where practicable, that the services be made largely musical, the chants and responses being sung. I have found a boy choir, organised from the school and under a competent leader, to be most helpful.

The Church provides us with a most admirable system of instruction in the orderly succession of the Christian Year. Each season should be carefully noted, its significance explained and lessons enforced, and the services arranged with express reference to their impression upon the memories of the children. The Scripture lessons and texts of the uniform series, following as they do the course of the seasons, should be used. It may be here parenthetically remarked that the teachers ought to be furnished with the best lesson helps obtainable, and that a weekly teachers' meeting for the study of the lesson should be held under the direction of the Rector or Superintendent. Leaflets for the scholars, so far as my experience goes, are useless, if not worse, but each scholar should be provided in some way with a memorandum of the lesson for the following Sunday, both Scripture and Catechism, and of the leading text

Regular attendance at the Church services should be perseveringly encouraged. Much here depends upon the Rector. But still more rests with the teachers. A zealous teacher can often build up a whole class into the Churchgoing habit. In some schools, rewards for regular Church attendance have produced good results. Special children's services in the Church, monthly or more frequent, are desirable, where the Rector is able to enter into the spirit of such an occasion and such a congregation.

The Church Catechism should be taught systematically. The members of each class should be assigned a portion to commit to memory each week. No opportunity should be lost by the teacher to explain the meaning of the Catechism, nor to illustrate by reference to its teachings the Scripture lessons. There are few lessons which cannot be admirably illustrated in this way. Indeed, the whole *Prayer Book* can be continually referred to for purposes of illustration. The collects are especially susceptible to such use, and our scholars ought to be thoroughly familiarised with their language and urged to commit them to memory. At the close of the session a few minutes should be spent by the Superintendent in catechising the school, as a whole or

class by class. A reward for perfect repetition of the Catechism may be offered if prises are deemed advisable. A discussion of the prise question is not, however, within the

range of the present paper.

The organisation, history and current life of the Church should be incidentally taught and personally applied. The children should be made to comprehend that they are members of a noble organisation with a history, a reason for existence, and a life which springs from God Himself. The meaning, the vows and the responsibilities of Baptism ought always to be kept in sight. The children should never be permitted to forget that by Baptism they have been made members of Christ, and that this baptismal membership has brought them both duties and privileges. They must often be reminded that the Church is their Church fully as much as it is the Church of their parents and elders.

But in no way can interest in the Church be better promoted than by informing the children as to her missionary work. The thought of the Church as a conquering army, following the lead of her Great Captain, appeals strongly to youthful sympathies and imaginations, as does the romance of self-sacrifice which is inseparable from the missionary story. A school which is interested in missions is always a live school. Keep your scholars posted about missions, past and present; tell them the stories of Patteson and Livingstone and Hannington, and the other great names; inform them as to the wondrous missionary work which has been done, and is still doing, in their own country; point out the fields, white unto harvest, which everywhere await the tardy laborer: always join in the special Lenten offering, take up other objects of work and offerings, running through the year, and urge constantly the duty of giving and the privilege of thus aiding in GoD's great work of saving mankind.

Such are some of the ways by which a Sunday School can be brought into close union with the Church and do its allotted task of preparing the children for their God-given heritage. In this work of preparation Rector, Super-

intendent, teacher, has each a part to do. If all labor together with harmony and zeal, great results can, with God's blessing, be accomplished. The efforts of none should be confined to the sessions of the school. most telling work is often done outside the school and the school hour. A signal instance of what can thus be accomplished by a devoted teacher has recently come under my observation. A lady, with a class of boys fast growing into young men, had among them three unbaptised scholars. She gradually, and with much tact, brought the subject of Baptism before their minds. When the proper time seemed to have arrived, she invited the three to meet her on a week-day evening at her home for a serious talk. They came, and the meetings were repeated weekly for some time. The boys received from their teacher on these occasions careful, painstaking instruction upon the meaning of Baptism and membership in the Church. Her labors and her prayers were blessed of God, and it was not long before she had the unspeakable joy, one bright LORD's Day at eventide, of standing beside her three boys before the holy font, a chosen witness to their consecration of their lives to the service of the Master. For such as she, and for all who labor faithfully in the Sunday School work of the Church, it has been written: "They that turn many to righteousness shall shine as the stars forever and ever."

If portions of the foregoing pages should seem too dogmatic in expression, it must be remembered that they are but the statement of individual opinion, based, however, upon a somewhat extended and varied practical Sunday School experience.

James C. Sellers.

ARTICLE XII.

BY THE REV. E. WALPOLE WARREN, Rector of Holy Trinity Church, New York.

THAT the Sunday School is a necessity all (save a few enamoured of a beautiful "home teaching" theory) will admit, but that it in any measure reaches up to the

height of its possibilities few will argue—and we, for our part, despite the adverse criticism we anticipate, are sufficiently courageous to assert that as at present constructed and conducted, the Sunday School never will and never can reach the lofty ideal it should keep before it. In view of the teaching power being voluntary, and attendance voluntary also, managers have felt themselves constrained to accept assistance, on many occasions, regulated rather by the need of the "so many," than of the "right sort" of teachers, and thought themselves reasonably bound to be satisfied with the result possible, rather than the result desirable, and, therefore, few have ventured to consider of a radical change in Sunday School management, however much dissatisfied with the present methods and the present fruits of our Schools.

We believe that the object we have in view—viz: to turn out of our Schools persons well instructed in vital Christian truth, and supported by thorough Church teaching in their spiritual lives—can never be obtained under the present methods of management, nor at all, until we introduce into our Sunday Schools the common-sense system of our secular schools. We mean, until we introduce a graduated standard of religious instruction, our scholars rising from department to department and from class to class, according to their proficiency and religious attainments.

The first drawback to real teaching of our scholars lies in recognising as anything else than an element of weakness and a fault in the teacher, that overstrained bond of inordinate affection which subsists between teachers and scholars, often to the detriment of education and the destruction of discipline.

The teacher appointed to take charge of scholars from six to seven years of age may not be at all qualified to instruct the same scholars when sixteen or seventeen, yet who is ignorant that even to suggest a change of class would insure a resignation of the teacher and the scattering of the class!

Few seem to realise that teaching requires special gifts,

and that a teacher's ability need not necessarily develop by lapse of years.

Conceive—just as a wild fancy, if you like—a Sunday School thus graduated, earnest, whole-hearted, truly converted young teachers, taking from seven to eight scholars apiece, all young, and teaching them, from heart experience, the first vitalising truths of the Gospel.

These being well grounded, the scholars pass into upper classes, where those competent to teach the rudiments of the Catechism and the *simplest* principles of the *Prayer Book*, build up their children in their holy Faith.

These learnt, the scholars pass into yet upper classes, taught by equally converted Christians and still better instructed Church teachers, who can interest them in the rites and Sacraments of the Church; fitting them for, and leading them to desire Confirmation, and so relieving the Clergy from the irksome first lessons upon what Confirmation is, and why required, enabling them to deal intelligently with the personal and spiritual advantages flowing from that rite, comprehendingly received. Thence they would pass into adult Bible Classes, and learn the teaching of the Church in her Articles and Canons, and the deeper spiritual guidance of more developed Bible instruction in Communicant Classes.

The idea of a Sunday School thus systematised and graduated being grasped, will regulate the "selection of teachers," for there will then be definite subjects to be taught needing special qualifications, ability for teaching and personal piety remaining the same.

So the system of "teaching helps" would be varied according to a graduated series of requirements. Standard works being preferable to ephemeral productions, clear and definite teaching would take the place of colorless articles on general truisms—necessarily so to meet the undenominational character they have to exhibit; whilst, for the distinctly "Bible lessons," a vastly condensed suggestive hints to teachers would replace the unduly elaborated columns which now supply the teacher with too much food for thought unless at the expense of spiritual indigestion.

The at present somewhat senseless *review* of the entire lesson, would give place to a brief catechetical examination of the school, and the time so gained would be doubly advantageous.

The Catechism thus taught by graded teachers, according to the capacities of the scholars, would not unduly overload the session with mere doctrinal teaching, whilst a monthly afternoon service in Church would enable the Clergy to test the accuracy of the school throughout all the classes.

Surely a school thus conducted would be likely to excite a greater interest in the parents, and so in the parish, as they realised the sensible progress of their children, by their position in the school, and by the subjects which they were learning.

Now, we fear, the parents know but little except the personal estimation in which their children hold the teacher in the matter of mere liking or disliking, according to easiness or strictness in class.

Let nothing we have said appear to depreciate personal affection so existing, a help and not a hindrance to the school, surely; every Christian teacher would always strive to reach the scholars' hearts as well as heads; but even as now in our day-schools, many children do prefer one teacher to another, but still are obliged to change classes according to their educational progress, so should it be in our Sunday Schools, and until they are so compelled, there must be a lack of progressive learning, a deficiency in discipline, and a want of sound instruction, causing both scholars and teachers alike to be amongst the number of those "always learning, but never able to come to a knowledge of the truth."

The classification of children carries with it the rearrangement of the present customary "rewards." At present the children demand prizes rather than deserve them. The teacher looks to the goodness of the prizes to secure the children stopping in the school, and fears if withheld the scholars will leave. Under our plan, valuable if fewer prizes would reward the industry, application and

proficiency of our children, punctuality and regularity receiving additional recompense. A Christmas entertainment to the whole school is of course permissible.

And as this rearrangement of the plan and scope of a Sunday School settles the questions of "teachers," "helps," "rewards," so it simplifies the library management—the books suitable to the standards in which the scholars are graded being selected and distributed—whilst the very desire to reach a certain class of literature would be a slightly additional stimulus to rise in the schools.*

We are well aware that the ideas suggested in these necessarily very hastily written views, in the midst of the many interruptions incident to a vacation ramble among friends, would be subversive of the present Sunday School system, neither should they be introduced otherwise than gradually and with excessive caution; but, looking round upon the present results of years of existing practice, can we honestly recommend it? Has it strengthened Church principles in our adult congregation by distinctive Church teaching? Or, has it not rather in the majority of instances thrown into our midst a mass of semi-sentimental religionists, mistaken for edified Christians, "without ballast, unable to discern the truth, liable to be carried away by any wind of doctrine or cunning craftiness," the very raw material for the constantly increasing development of E. WALPOLE WARREN. the religious "crank."

^{*}In many English Dioceses, the Bishop has united all Sunday School teachers into a recognised band of Lay Helpers in the Diocese, and with good effect, encouraged them to submit themselves to a (voluntary, of course) examination by the Religious Inspector of the Diocese, and given them certificates of proficiency, according to examination, signed by himself.

A judicious system of inspection of our Sunday Schools by an officer appointed by the Convention, ratified by the Bishop, would bring all schools into competition with good effect upon teachers and scholars and an increase in uniformity of teaching according to a syllabus drawn up by the Inspector and authorised by the Bishop.

ARTICLE XIII.

BY THE REV. R. RUSH SWOPE, D.D.,

Rector of S. Matthew's Church, Wheeling, W. Va.

In the list of questions presented for discussion there are none of more importance than those which refer to the instructors and instruction of the Sunday School. These condition the value of the institution. When defective, they are the cause of the worst evils which have been charged upon the Sunday School system, while, on the other hand, if they approximate to a reasonable standard of excellence they cannot fail to ensure that which the friends of the Sunday School claim for it, the rearing of consistent, devout, instructed and faithful Church men and women.

It will be the purpose of this article, then, to answer the questions: "Who should be engaged as teachers?" "What preparation should teachers make, and what aids should be used?"

As to the first of these questions, we may premise that there are few parishes so favored that the right of selection can be exercised. In most cases it is a question of quantity rather than quality. The problem the Rector or Superintendent has to solve is not whether A or B is possessed of those qualities and attainments which fit him to teach, but where A or B can be found to place in charge of a class. Because of the paucity of material, many persons are placed in charge of classes who are not qualified. Not every good man or woman is fit to teach religion to children. Now, it is not necessary that there should be so many teachers, but it is necessary that they should be better qualified, and to this end the obvious requirements of active Church membership, competent knowledge, aptness to teach, and enthusiasm should be rigidly insisted upon. If but four such teachers can be found in a given parish, employ those four and no more; if twenty, thirty or forty, so much the better, but a few teachers of the right stamp are better than a multitude of the unqualified.

To return to the qualifications: the first-named, active Church membership, should be imperative, for, surely, only those living in the communion of the Church have the spiritual life which will enable them to properly train the children committed to their care in spiritual things. How can one train others in spiritual truth who has no experience of it in his own heart and life? Or, how can one, willing to engage in the arduous work of Sunday School instruction, remain a nominal or uncommunicating member of the Church? There is a reason, undoubtedly, for such conduct, traceable to unbelief, indifference or inconsistency of life, any of which causes should suffice to debar one from exercising the functions of a Sunday School teacher.

For a teacher to be other than what he professes is fatal to his influence. Children are keen critics; they have an insight into the actions and words of their elders for which we seldom give them credit. Hence the teacher's life must be a faithful transcript of his teaching. It will not do for him to point; he must lead in the way he would have his scholars walk. Nothing worse can befall a child than contact with a teacher who seeks to impress upon him great truths in which he is not himself a believer. In this way the seeds of a life-long scepticism may be sown.

By competent knowledge is meant the general information which every well-read person should possess. The better informed one is, the better able he will be to interest and instruct his class. He must also have ideas. An eminent leader in this work insists that the ideal teacher should have good habits of thought, keen perception of truth, self-command, skill and readiness in thinking, and, therefore, ought to devote at least forty minutes every day to some close mental employment, and so harvest a rich store of information.

The need of this requirement appears when we consider the comprehensive character of the instruction given or intended to be given in class work. It includes the vital doctrines of the Faith, the principles of morality, the history of the Church under the Mosaic as well as the Christian dispensations, liturgies, ritual observances, biog-

raphy, geography, travels, together with the manners and customs of ancient times. All this will be found at one time or other associated with the topics assigned as lesson studies. The teacher should be prepared upon these subjects and not go before his class thinking that knowledge will be given him then and there. God does not need our learning, neither does he need our ignorance, which may dishonor Him.

There must be aptness to teach. This implies the power of perceiving accurately and clearly what is meant to be conveyed. One cannot hope to make others understand what he does not understand himself. The subject of a lesson is of less importance than its intelligibility. Anything, or almost anything, can be made plain to the youngest mind we meet within our School, and almost anything may be obscured by those who, as was said of Job by his Maker, darken counsel by words without

knowledge.

Finally, there is enthusiasm for the work,—no slight adjunct in a teacher. The man who does not enjoy his calling or profession had better give it up, for he will never become an adept in discharging its duties. No teacher can be a success who does not stir up all that is in him under the impulse of ardent zeal, and feel habitual pleasure in his work. It is good to be thus zealously affected in a good thing. To set about the work in a careless, inert, superficial manner is to affect the class with lethargy. It is enthusiasm that will increase the number of the class and make something of the most dull and unimpressible of pupils.

But, given a properly qualified teacher, what preparation

should he make, and what aids should be used?

(a) The preparation should be week-long. Let the main facts of the lesson be fixed in the mind early in the week. By this means the mind is put in readiness to accumulate thoughts about it. Think it over when walking, riding or engaged in any occupation which allows of meditation. Use the Sunday School spectacles, the wearers of which are always looking for new lights on lessons.

(b) Jot down in a pocket memorandum book any thought or illustration that occurs. Illustrations are the windows that let in light on truth and fix it in the mind. Our LORD taught by illustrations drawn from things around.

(c) Realise the lesson. Put yourself, in imagination, upon the ground and become a part of the scene. Fancy that you hear conversations and discourses at first hand.

Recall time, place, persons, circumstances.

(d) Consult a Bible Dictionary and some good brief, suggestive commentary, that you may have the light of other minds to aid your own. Do this, however, in the order we have placed it, last. There is no need for explanatory notes until one knows what he needs explained.

So prepared, a teacher will go before his class on Sunday with a mind full of the lesson, and will talk about it with the freshness and clearness that only pertain to what we know, warmly love and regard as of great value to those

we are addressing.

As regards aids for the teacher, there is an embarrassment of riches. The general use of leaflets has been accompanied by the publication of special helps for teachers which, in most cases, give very full explanations of the lesson passage.

But, aside from these, a great amount of information upon the facts and truths of the Bible and the various subjects associated with it has been crystallised in small books or manuals with special reference to the needs of

teachers.

The main text-book for study, however, will be the Bible, and of this there are three or four editions of a Teacher's Bible in the market, which besides the text have well-chosen references, a small Concordance, maps and other aids.

Upon the Bible itself, giving the contents, authorship and dates of the various books which compose it, there is no better help than that afforded by Nicholl's *Help to the Reading of the Bible*.

For the self-interpretation of the Bible use a Concordance, either that by Cruden or the more modern one by

Young; the advantage of the latter being that the citations of each word are distributed under its several

meanings.

Among Bible Dictionaries the abridged edition of Dr. Smith's bulky work will answer every purpose. Eadie's Biblical Cyclopedia, Faussett's Bible Cyclopedia, and the Sunday School Bible Dictionary, published by Elliott Stock, London, are also good.

A complete commentary on the Bible is a large and usually an expensive work, and yet a good one is a great help to the teacher, not only in preparing the lesson, but in explaining the difficult questions which are often suggested by the brighter minds of his class. The one by Jamieson, Faussett and Brown is recommended, as also the Commentary on the Whole Bible, published by the S. P. C. K., in seven volumes, at the low price of \$8.40. [New York: E. & J. B. Young & Co.] The Handy Commentary on the New Testament, edited by the Rt. Rev. C. I. Ellicott, D.D., Bishop of Gloucester and Bristol, and the Cambridge Bible for Schools, have a wide circulation and are justly esteemed. The Select Notes on the International Lessons, published at the beginning of each year are also very suggestive, and, if a volume can be found treating the lesson passages used in our Church Schools, it will be, with the Teacher's Helps, all that is necessary for the teacher in this department.

For a knowledge of the history and times covered by the Bible record, consult Dr. Smith's Old and New Testament Histories, or the two smaller volumes of similar title, pre-

pared by Maclear or Blakie.

Good maps of Bible lands, representing them in different periods of history, are helpful in two ways; one, in giving clearer ideas of people and events; the other, in fixing these events in the memory by transferring facts and personages from the printed page to a map which specially represents their time. A complete Bible Atlas on an historical plan is yet to be published. Coleman's Historical Text-Book and Atlas, Case's Bible Atlas, or Philip's Pocket Atlas will answer for ordinary purposes.

On the Prayer Book, the works by Proctor, Wheatley,

Barry, Hole, and Daniel, are all good and are published at a price which brings them within the reach of every one. Dr. Snively's Parish Lectures on the Prayer Book; Our Mother Church, by Mrs. Mercier, and Our Church and Her Services, by Bishop Oxenden, will also prove of use in this department.

On the Church Catechism the teacher will find it of advantage to use Sadler's Church Teacher's Manual, Maclear's Class Book of the Catechism, Blunt's Key to the Catechism, or Rev. Isaac Williams' Lectures.

For Church History there is no better manual than Dr. Leonard's History of the Christian Church, which is prepared upon the system of questions and answers, with numerous references to collateral readings from standard authors. In connection with this may be read Cutts' Turning Points of General Church History, and of English Church History, The English Church, by Miss Yonge, and Blunt's Keys to Church History, Ancient and Modern.

For an account of the origin of Christianity, read Dr. Geikie's Life of Christ, Farrar's Life and Works of S. Paul, and The Early Days of Christianity.

This brief list—brief in comparison with the many books which might be named—is easily accessible, and teachers would do well to own and master at least one of the works named in each department. Indeed, the parishes ought to provide teachers' libraries containing a good selection of books of the character named; as they do their work voluntarily, the Church should furnish them the means to obtain information. This would be a much better investment than the ordinary Sunday School Library, which, to a city Sunday School, is an expensive institution of very little value.

A mind well stored with facts, supplemented by individual thoughts, plans, and methods, is one's patent for teaching. Here, as in spiritual things, our LORD'S saying holds true, "If ye know the truth, the truth shall make you free."

R. RUSH SWOPE.

ARTICLE XIV.

BY THE REV. HENRY POLLARD,

Rural Dean and Rector of S. John, Ottawa, Canada.

N treating of Sunday Schools it is necessary to consider the age in which are the the age in which we live and the circumstances surrounding us. It is easy to imagine days gone by, before steam and the electric current influenced people's movements, when the Parson, even in cities, would gather his children round him, and Sunday after Sunday, and on week-days too, teach them the Church Catechism and the rudiments of religion, and in their quiet lives they would dwell in peace and godliness; at last their bones would be laid in GoD's acre around the Parish Church, beginning and ending their earthly existence within sound of the Church bell which had rung out for their forefathers through many generations. But the steam whistle has altered all this, and electricity rushes through the veins of men, so that this Arcadian picture is blotted from the memory. In the present age we have to deal with hundreds where before were tens, with those who change with the changeful seasons and flash for a brief space before the Parson's eyes and then are gone from his sight forever. It is an age, too, when clerical energy is called to give an impulse to a dozen different organisations, and the teaching the young is confined to an hour or two a Sunday, and he has to deal with a succession of hundreds of souls, many with intellects sharpened by contact in this busy age and whose season of spiritual learning is too often compressed into the few years before they go to earn their own living in various ways.

Again, the patriarchal idea has vanished. But seldom does the father, or priest of the family, gather the children round him on Sundays to read the Bible and say the Catechism. No matter what the reason, the fact is certain. the only religious instruction the vast majority of the young obtain is in the Sunday School: grant all their faults and imperfections, Sunday Schools are an absolute necessity.

Nor can the Parish Priest teach them all himself; he must have assistants; and I believe does more good by acting as Superintendent and overseer than by taking a class regularly. He can supply this or that vacancy, help this or that teacher, as seems best, and so find out the details of every class, make himself acquainted with most of the pupils; and if he can catechise the whole school on the lesson they have just considered, he enforces the instruction and, may be, corrects any false impressions.

(2) But where shall we find teachers? Here we have to face facts, whilst we aim at ideals. It is almost impossible to find a supply duly qualified and ready to teach. In the country there are often not enough educated persons; in the city, the educated are not willing enough. The only plan is to select the best materials at hand and train them for their work. A teacher who is regular, earnest, anxious to teach, with a fair amount of discipline, power, and intellectual ability, is far more useful than a more brilliant teacher who is as spasmodic as brilliant. It sometimes happens that an earnest teacher fails and is discouraged. I have found that by changing such from boys' to girls' classes, or vice-versa, the most favorable results have ensued, and a serious loss to the school prevented. I may say once for all, that I take for granted that the work is undertaken and carried on with prayerful energy, and each pupil brought separately before the Throne of Grace, believing that it is GoD alone who gives success.

(3) Given, then, a teacher, of ordinary ability and earnestness, how shall we prepare them for their weekly task? In these days of Teacher's Assistants, Lesson Helps, Commentaries, there is such an abundance of material at hand, the difficulty is which to choose. Considering that some forty minutes is all that remains for actual instruction, after the lessons are said, it is necessary the teacher should have clearly in mind the *chief points* of the lesson to be given; and on these points one can hardly know too much. It is well to begin, after one school is closed, to prepare for the next. Take, e. g., the Teacher's Assistant issued in Toronto and founded on the Church of England Sunday

School Institute publications. On Sunday evening read the lesson for next week; then each day take one of the divisions, think it over as referring to your children, look out all the texts, consider their bearing, so as to have it vividly impressed on the mind. Turn to your Commentary or other book for light on the history of places mentioned, the customs referred to, the persons interested; store your memory with all that relates to the subject; attend the Teachers' Bible Class or meeting, if possible, because the mere talking over the matter is beneficial. The object should be so to saturate the mind, that when teaching, you do not need your Assistant, nor to use any notes, except perhaps for a reference, and as the passage is read in Scripture, or the Catechism said, or the leaflet used, there at once occurs to the mind enough to make it a text for catechetical instruction. There is danger in thus preparing a lesson, that the teacher will have too much to talk about; but experience will show that the temptation to be discursive should be checked, and the main points of the lesson adhered to, even though many ideas fill the mind and seem likely to be useful.

(4) The true method of Sunday School teaching is catechetical. To preaching the pupil will generally turn a deaf or inattentive ear; because too often the multitude of words is a disguise for paucity of ideas. Never take for granted the children know very much; they like to be able to answer, even though the questions seem simple, and from that which they know it is easier to lead them on to higher knowledge. My ideal is: The pupils should learn a short lesson and say it perfectly, having learned it before they come to school. If a lesson-paper is used, let them have a general knowledge of the contents and meaning; it is not necessary they should be able to repeat the answers verbatim, because it is intended rather as a text-book on which to found the teaching. In reading try to make all listen, sometimes calling on one to read out of turn, so as to keep them attentive. Question them first on the meaning of the words and phrases; then on the subject and circumstances of the passage; then go to the paper

and seek to instil into their minds the instruction you are ready to give them. Make them look out the texts and refer as much as possible to the *Prayer Book* and Catechism. Do it all simply, and avoid long words; drive home in a general way the spiritual points as they occur; speak to them as children of a Heavenly Father, who loves them

and will help them to be obedient and faithful.

(5) Lesson-books for use in the classes should be chiefly the Catechism (with such explanations as suit their years), the Prayer Book and Hymn Book used in Church. The "Bishop Doane Series of Handbooks" are very good, but practically are suited only for special classes where the pupils are regular and of fair ability. It is inadvisable to have schemes of instruction which spread over ten or twelve years. I think the scheme adopted by most of the Synods in Canada is practically the best, because it embraces the whole in a three years' course, which is not far from the average time of scholars at Sunday School after they have passed from the junior grade. It is as follows:

First year-The Collects; Scripture Lesson, the Life of

our LORD.

Second year—The Catechism; Scripture Lesson, the Old Testament.

Third year—The Prayer-Book; Scripture Lesson, Acts of the Apostles.

The great festivals are marked by appropriate lessons and a portion of the Catechism to be recited every Sunday in addition to the above lessons.

(6) Lesson-papers are, I think, more generally useful than manuals for all but the junior classes. True, they are often lost and not read, but they are fresh every Sunday, and if the teacher is at all regular in exacting attention, the pupils naturally come to care more for the contents and are less likely to cast them aside. There can hardly be the oft-repeated excuse, "I could not find my book," "I have lost my book," etc., which may be continued many weeks in regard to a manual which costs money, but is out of place when a lesson-paper is given out every week.

(7) The Church Catechism should be the basis of all

teaching, as containing a good epitome of Christian truth. As soon as the pupil can learn it, let a portion be said every week; go through it again and again; vary it by a "Broken Catechism," or any other help, but insist on a thorough knowledge of it, so that question and answer are "household words" to all.

(8) As to children's services, there are two kinds; one for opening school, the other as a separate service. The former should last about six or seven minutes, and consist of a Hymn, a Canticle, some Versicles, Creed, LORD's Prayer, and a few Collects. In closing, a Hymn and two or three Prayers. It should be responsive, and the children taught to take their part audibly. The constant use of the Canticles makes them familiar with the words, and hence they can join when they are used in Church. Repeat the same Hymns over and over again. Children will not sing out unless they know the words "by heart."

For a separate service, when there is no school, the following shortened Form of Daily Prayer has been found to

answer:

Begin with a Hymn; then "O LORD, open our lips," to "The LORD's Name be praised;" one or two short Psalms, with Glorias chanted; Lesson; Canticle; Creed to Collect for day; other Prayers; Hymn; Address; Collection; Hymn; Benediction.

- (9) Special hymnals for Sunday Schools are, I think, highly objectionable. The tendency is too much to disconnect the School with the Church services, and this is distinctly helped by a special hymnal. After all, what is gained by it? The most popular hymns are found in most of the Church Hymn Books, and if a few specially suited for children are not there, it is better to do without them, or to get them printed on a separate sheet, than to prevent the children from becoming accustomed to the book they use in Church.
- (10) As to Infant Classes, which should always be held in a separate room, I give the words of a very successful teacher in my own school:

The teaching must be simple and as impressive as

possible; there must also be a certain amount of variety, to counteract restlessness and induce attention. It is better to give something that will *draw* the attention rather than to be calling to attention constantly.

(1) The first thing necessary to a successful class is the seating of the children. Talkative and more restless children must not be placed together.

(2) The teacher's manner must be very decided. There must be no going back, or hesitation, or she will lose the confidence and respect of the little ones. There must be kindness, but no familiarity. She must insist on all taking part in the answering and the singing.

(3) In a large class any little distraction or unpleasant habit must be dealt with summarily.

(4) For the occupation during the hour I will give as a sample one of my lessons:

(a) Singing a hymn, the LORD'S Prayer and another short prayer. Before kneeling down, it is necessary to impress upon the children quietness and attention, in order to cultivate reverence and to give a reality to their prayer.

(b) Taking up the collection by some one child, and calling the roll. Comments on absences, and a cheerful and happy recognition of those who are present after absence.

(c) The Lesson: This at present consists of instruction on Old Testament facts and characters, given in the form of a story, and made as interesting as possible. To connect one lesson with another, before beginning a new one it is wise to draw from the children all they remember of the last Sunday's lesson, give a hasty review of the principal facts, then proceed with the new story, and so the connection will be fixed in the minds of the children. Draw attention to any special season of the Church, and try to find out from the children themselves all about the same, and why we keep it in remembrance, as they will learn more by exercising their own powers than by any amount of talking on the teacher's part. If the lesson is a long

one, two or three verses of a hymn may be sung, making an interval.

(d) As soon as the lesson is closed, another hymn is sung, generally one to which we can march around the room, so as to relieve the children from the sitting posture. At other times they learn one or two verses of a new hymn. If there is time after this, it is well to have a talk with the children on their secular life, so as to get an insight into their character and circumstances.

(5) Close with the LORD'S Prayer and an evening prayer. March out one behind the other in an orderly

manner, each one saying, "Good-bye."

(14) Is the Distribution of Awards or Prizes Advisable?

I have only on one occasion found any evil results from prizes given at our Christmas festival, and have known many good results. But I have for several years adopted a plan which has had a most beneficial effect on the whole school. The last Sunday in the month a blank form is given to each teacher to be returned the following Sunday with the names of the pupils in the class, and the number of marks obtained. These are entered on the school register, and then on the second Sunday in the month a card of merit, usually an illuminated text with the name of school, pupil and date on the back, is given to each one who has perfect marks, and only to those. The desire to obtain these cards leads to punctuality, so that even on wet Sundays there will be a good attendance. It encourages them to learn the lesson at home, and to be well behaved during school hours. Failing one month there is hope for the next, and no need to give up for the year, because one day or mark has been lost. I have found even the worst children try for one month, and that is something, and often the "trying" continues. Last year there were ten who had never lost a mark, and fifteen others who had lost less than six marks, and therefore had never been absent one day. Indeed the experiment has been most successful and has not lost its influence. In a school with an average attendance of 300, I have often given out more than one hundred cards a month.

Within the limits assigned it is impossible to discuss every question proposed, or even to give the reasons pro or con for those touched upon. The experience of many years has taught me ever to aim at better things and learn from every quarter; it has also taught me that the most perfect schemes are apt to be the most perfect failures. The strict discipline of a day-school cannot be maintained, whilst a gentle control can be. To wait for fully qualified teachers is to wait in vain; to employ persons of every grade of life is to instruct the teacher and the pupil, and rear up faithful souls for the service of the Church. Children vary in intellect, in disposition, in character; some will delight in Sunday School, others dislike it. Make the school to partake of Christian cheerfulness, and not of stern restraint; draw all together with cords of love; seek to make all feel that every baptised Christian has the same indwelling Spirit, knitting together in one body, and that we who teach and those who learn have all started as fellow-travellers to the same eternal Home, which we believe to be happy and joyous. This will lead to bright smiles of recognition on every face as we pass around the school, and although there will always be the "bad boy difficulty," yet the tone of the school will attract and not repel, will draw and not drive away.

H. POLLARD.

ARTICLE XV.

BY THE REV. FRANCIS J. CLAY MORAN, B.D. Cantuar,

Rector of S. Paul's, Columbia, and Secretary of the American Church Sunday School Institute.

ARE SUNDAY SCHOOLS NECESSARY?

THE question that stands at the head of the Church Sunday School Symposium seems hardly to require an answer, when more than one hundred years have passed since Robert Raikes, in the city of Gloucester, and John Pounds, in Portsmouth, gathered together the street "gamins," who were until then, to a great extent, in the condition the LORD and Master saw the people of Judea,

"as sheep, scattered, without a shepherd." Surely the necessity for the Sunday School has shown itself more and more: Its very acceptance throughout the whole Christian world, under many different phases, it is true, seems to reply at once, Sunday Schools are necessary; but with the growth of the Sunday School have arisen many dangers: (1) that the Parish Priest, overworked in other ways, may neglect his duty of catechising; (2) that the children are in danger of looking upon the Sunday School as substitute for the public services of the Church, and so when they are come to years of discretion, neglect this great means of grace; (3) that the Sunday School becomes an independent organisation within the Church, and the Superintendent and teachers look upon themselves as quite able to regulate all matters connected with the Sunday School without any reference to the Rector or other parochial clergy.

In reply to these suggestions of danger, I think we shall see sufficient warrant to answer to our question, that notwithstanding hindrances, drawbacks and difficulties,

yet the Sunday School is necessary.

Let us consider (1) that the Parish Priest, overworked in other ways, may neglect his duty of catechising. The theory and practice of the primitive Church, and carried out very fully in the Anglican Church, and required in our branch of the Church Catholic, is undoubtedly that the Parish Priest himself shall personally teach and catechise the children of his Parish. This the two rubries at the end of the Church Catechism clearly point out:

The Minister of every Parish shall diligently, upon Sundays and Holy Days, or on some other convenient occasions, openly in the Church, instruct or examine so many children of his Parish, sent unto him, as he shall think convenient, in some part of this Catechism.

And all fathers, mothers, masters and mistresses shall cause their children, servants and apprentices, who have not learned their Catechism, to come to the Church at the time appointed and obediently to hear and to be ordered by the Minister, until such time as they have learned all that is here appointed for them to learn.

And it is perfectly clear that nothing can take the place of this. In the Book of Common Prayer of the Church

of England, in 1549, the rubric requires catechising once in six weeks, at least.

In 1662, the rubric does not even leave the time of day optional, but orders the "catechising to be given before even song."

Then, in our Baptismal Service, we find these words: "Ye shall call upon him to hear sermons, and, chiefly, ye shall provide that he may learn the Creed, the LORD's Prayer and the Ten Commandments, and all other things a Christian ought to know and believe, to his soul's health."

Now, it is self-evident from these well-known and, we trust, carefully-used instructions for the education of the children of the Church, that she intended her parochial clergy to remember the Master's injunction to S. Peter, "Feed My lambs," and, therefore, no Rector can excuse himself from the personal dealing with and teaching of the children of his parish by public and other catechising, not only just prior to Confirmation, but at all times, however good and able his Sunday School teachers and officers may be. The old method of catechising confines itself almost altogether to the Catechism and the Creed, but it is clear from the exhortation in the Baptismal office, that "all the other things which a Christian ought to know and believe, to his soul's health," were to be taught.

This is the great use of the Sunday School, and in no way takes the place of the regular public catechising in the Church of the children, which enables the Parish Priest to test the nature of the work done in the Sunday School; so it will be seen that an efficient Sunday School is not an excuse for the overworked Rector to neglect his public catechising, but will be rather an incentive to renewed exertions in this part of the Church's mission field.

(2) That the children are in danger of looking upon the Sunday School as a substitute for the public services of the Church, and so when they are come to years of discretion, neglect this great means of grace. There is no doubt that this has been a great danger. It is especially a danger in the various denominations, but, the Sunday School being

necessary, we must guard at all points against so great a danger and injury to the future spiritual life of the children, by making the services bright and cheery, using the Book of Common Prayer as the office book of the Sunday School, and, as far as possible, the Church Hymnal, and thus making the Sunday School as the necessary educator of the children to the enjoyment of the Church and her services, to encourage the children in a regular attendance at Church, and by the Rector's frequent catechising of the children in the Church show how closely the Sunday School is allied to the Church, and that its only object is to educate the children for the higher blessings and privileges to be found within the walls of the Church itself. For this purpose the Sunday School is necessary.

(3) That the Sunday School becomes an independent organisation within the Church, and the Superintendent and teachers look upon themselves as quite able to regulate all matters connected with the Sunday School, without any reference to the Rector or other parochial

clergy.

To meet this somewhat imaginary difficulty, it is well for Superintendents and teachers to bear in mind that teaching the "lambs of the flock" is the Rector's work, for which he is responsible to the Great Shepherd of the sheep, and that they are only working as his assistants because of the "multitude which has to be fed;" that they are simply helping the Rector to obey the Catechism's exhortations and rubrics, and that the Sunday School must be in absolute harmony with the parochial machinery.

That the office of the Sunday School teacher is as important, if not more so, than that of the "Lay Reader," and that not only from the Rector do they receive their commission, but as the Rector himself receives his commission from the Bishop, in the name of the great Head of the Church, so do they.

That this idea may be more and more impressed upon our people, every Diocese should show its belief in the necessity of the Sunday School by having a Committee appointed by its Diocesan Convention to watch over the Sunday School as an integral part of the machinery of the Diocese. It would also help to show the necessity of the Sunday School and the right place that it should occupy if the General Convention of the Church were to express itself strongly upon the necessity and place of the Sunday School in the Church.

Having disposed of some of the dangers that are continually brought up by those who argue that the Sunday School is not a necessary part of the Church's machinery, let us consider some of the wants the Sunday School supplies.

(1) The vast growth of population makes it impossible for the Parish Priest to teach each individual child, and shews the necessity that exists for individual or personal teaching of each child; this place the Sunday School teacher fills.

(2) The growing indifference on the part of the parents for the religious education of their children. How rarely do we see the sight Sir Roger DeCoverley commended—father, mother, children, even the baby, all going together to the parish church. How often do we find in one family, father and mother each going to a different place of worship on Sunday, and perhaps half a dozen children and not one of them attending their parents' church. How large a number of parents never go at all! It is to gather these children more than the children of Church parents that the Sunday School is necessary.

The Jesuit Father who said, many years ago, "Give me the children till seven years of age, and then you may do what you like with them after, they will surely return to the Church," was not very far astray. It is from these children our Church is to grow in this land, more than by the gathering in of the adults.

(3) A yet more pressing need for the Sunday School is shewn in the impossibility, as it seems, of teaching definite religious instruction in our public schools. The few verses of Scripture and the LORD's Prayer make the sum total of the religious teaching, outside of the Sunday School, that the largest part of the juvenile population of this broad

land receive. The parents are eager enough to watch the progress of their children in secular knowledge, but how many parents inquire if the morning and evening prayer has been said, the passage of Scripture read, or even making an inquiry as to the Sunday School lesson? Surely, this makes our Sunday School to-day the most important auxiliary of the Church's machinery that exists, and is the only place the larger number of our children hear of Him who said, "Suffer little children to come unto Me," or what is meant by the Christian life into which they enter at Baptism, when signed with His Holy Cross of service.

Emphatically, then, we say, in reply to the question at the head of our paper: For these reasons, Sunday Schools are necessary.

Francis J. Clay Moran.

ARTICLE XVI.

By THE REV. CHARLES HOLMES,

Rector of Christ Church, Delavan, Wis.

THE limited space given each writer in this symposium makes it impossible to do more than give a bare expression of individual conviction, and nothing more will be attempted in this paper.

(1) Are Sunday Schools necessary?

Some way of teaching what is supposed to be taught in Sunday Schools is necessary. If the clergyman can teach it or get it taught in some other way, the Sunday School is not necessary. If he cannot do this, the Sunday School is necessary, for we are to teach all that our LORD commanded.

But to take a broader view of the matter. If ever our people are to be as intelligent about Christianity as they are about other matters, it is necessary that the Sunday School enter and occupy a wider field. The ideal Christian is a disciple; that is, a learner, not simply a man who "sits through" sermons. Every Churchman ought to be "searching the Scriptures." Practically, few do this except those in some sort of class, and the majority can do it

only on Sunday. The whole parish ought to be in the Sunday School. Is it too much to hope that the day is coming when the sermon will outline the lesson, and the whole congregation remain to study it?

(2) Who should be Engaged as Teachers?

Godly persons who have learned what they are to teach and try to teach it. (a) Godly persons, for otherwise the life of the teacher will undo the most orthodox teaching, and the pupil be injured by being brought under bad influences. (b) One who has learned what he ought to teach, otherwise the pupil will learn crude, worthless trash instead of sound, wholesome doctrine, and perhaps never unlearn it. (c) One who tries his best to teach. I put it in this way rather than saying one who can teach, for while teaching is a natural gift, it is a gift that can be acquired. I have in mind a teacher, a godly, earnest man, without any natural gift whatever for teaching, who tries to teach and succeeds in making his class learn, and brings almost every pupil who comes under his influence to Confirmation.

(3) What Preparations should Teachers make and what Aids should be Used?

There is a story told of Bishop Wilberforce that when asked by a young deacon how to prepare sermons, he replied: Some men prepare their sermons, some prepare themselves. Let the teacher prepare himself by prayer, by opening his own heart to the truth, by getting in touch with the Great Lover of Souls.

Still (as an old teacher told me when I was a young one asking advice) it is necessary for us to know more about a subject than we have time to teach. So let the Sunday School teacher study some general course of doctrine and Church history, and read up on matters that connect with Bible topics, getting his Rector to advise the list of books. Then, for the special lesson, the Rector's Class for Teachers is the best practical aid. In my school the Sunday School Teacher's Magazine is considered invaluable.

(4) What are the Best Methods of Teaching?

There is no best method. That way of teaching which

is most natural for the individual is the way for him. In my school I notice that in one class the teacher simply lectures; in another, the method is conversational, the teacher guiding the conversation; in another, the teacher keeps close to the printed questions and comments on the answers. In another, the teacher takes each pupil, one by one, and hears the lesson recited. These teachers all succeed. But I question if any one could succeed in any other than his own way.

(5) What are the Best Lesson Books for Use in Classes!

A list of questions having been sent out to all the Sunday Schools in this Diocese of Milwaukee, asking among other things "What system of instruction do you use?" one-third of the schools replied, Bishop Doane's Manuals; another third, Leaflets; the remainder being badly scattered as to any system.

If the proof of excellence is the favor a book meets, the Bishop Doane *Manuals* are the best lesson books now in use. For Infant Classes the Calvary Catechism has, practically, no competitor in this Diocese.

(6) Are Lesson Papers Necessary or Useful?

As to being necessary—No. Nothing is necessary but the teacher. As to being useful—Yes, very.

My first experience with lesson papers was in the school of my present parish. I found them in use here when I took charge about ten years ago. They seemed a failure, the classes being wholly listless. We threw them out and tried another plan with less success. We then concluded that the leaflets were not as bad as we had supposed, and that perhaps we had not understood how to use them. They were re-introduced, and a Rector's Class for Teachers formed, in which the leaflet was studied and enlarged on, and its points emphasised. The result has been a complete vindication of the usefulness of the leaflets. The average teacher needs some simple plan to follow, and the best teacher is helped by it. One-third of the schools of this Diocese, among them some of our most successful schools, use leaflets.

(7) How should the Church Catechism be Taught?

I ask my teachers to teach it just as it is in the book, without comment. Explaining the Catechism is left to the Rector.

(8) What Form of Service should be Used?

All the schools of this Diocese use, at least, the Creed, Versicles, Lord's Prayer, a collect or two and singing. This may be called the minimum of service. There is a grading in length of service from this to shortened morning or evening prayer, which may be called the maximum. Circumstances decide the matter. Where schools convene immediately after morning service, as is the case in nearly all country towns, and where most of the pupils have attended morning service, the minimum is to be preferred. In other cases, the service ought to be taken from the *Prayer Book*.

(9) Ought there to be a Special Hymnal for Sunday Schools?

There seems no special reason for it. No one seems to think that the little boys in our vested choirs need a little boys' hymnal. In at least one school, where fully eighty per cent. of the pupils are always in Church, it is noticed that they sing in the chants and hymns with quite as much zest as they sing in Sunday School. In all the hymnals used in Sunday School, a large share of the hymns are taken from what are called "Church" Hymnals, and those hymns are quite as often used as the peculiar ditties that are supposed to suit children. Give us a good Church Hymnal and singable tunes, and it will meet the needs of our Sunday School.

(10) How ought Infant Classes to be Conducted?

First get a real teacher, some one who loves children, some one that knows all the stories in the Bible, and sees the point in each story, and knows how to tell a story and to make the point. Then, contrive to have the teacher and class off in a room by themselves, and leave the class to the teacher. She will most likely want to sing with them, and have them repeat things in concert and pray together, and it is a bad plan to allow them to be interrupted. I have known such a teacher as I hint about, and the chil-

dren would crowd around her and almost climb into her lap, and would make folks at home listen while they retold the teacher's Bible stories. A little boy used to being taught the Bible in this way, told his clergyman: "I was real interested in the sermon, because, you know, I know all the story about Joseph."

The person in charge of an Infant Class must work by a sort of Divine instinct. There is no place more full of surprises than the Infant Class room. You must know how to carry your class by storm, but you must know it by

instinct.

(11) What subjects should be taught in Bible Classes ?

Our LORD bids us "teach all things He has commanded." Origen says we are not to think that the Gospel contains all CHRIST commanded, for the whole Bible is His Word. Augustine says the whole Bible is to be taught, especially those prominent parts of it which tell of the turning points of history.

Doctrine must be taught, but not necessarily doctrinal systems. The Bible is full of doctrine, but presents it mostly in story or history. You can teach doctrine best and most easily through history. This of course presupposes that the teacher will recognise the doctrine which he finds imbedded in story.

Doctrines about the Church are to be taught, for the Bible speaks of Christ and His Church.

(12) How can the interest of the Parish in the Sunday School be increased?

Get the parish as a whole into the school. Our notion that when a boy has been confirmed he ought to graduate from Sunday School is sheer nonsense. Tell sponsors that the Sunday School offers them a definite time and a definite place for carrying out the definite duty they have assumed. Tell communicants that the Bible Class offers a course of post-graduate study without which they cannot go on to perfection. Christ says search the Scriptures. Private study is good in this, but study with a class is better. By our calling of God we are learners, not simply listeners. The people now called Christians were at first called disciples,

that is learners. The command of Christ was make disciples and teach them. A well-conducted Bible Class teaches much better than a sermon.

(13) What is the Canonical Status of the Sunday School in the Parish?

In the Diocese of Milwaukee the Rector has by Canon the "exclusive" "direction" and control of all Sunday "Schools."

(14) Is the Distribution of Rewards Advisable!

I used to think it was not, supposing it appealed to a low motive. I was cured of that mistake by reading such texts as these:

'My reward is with Me to give to every man according as his work shall be.' 'Be thou faithful unto death, and I will give thee a crown of life.' 'Who for the joy that was set before Him endured the cross, despising the shame and is set down at the right hand of the Throne of God.'

If GoD gives rewards, why should not we? Only in doing it do it in His way, not in the world's way. GoD rewards the doing of faithful work by giving increased opportunity and power—the world by making you bigger than somebody else.

(15) How shall the Sunday School Library be arranged and managed?

To my mind the very best plan I ever met was in an English Sunday School. There was a large library, of which only pupils in the school had the use, but the books were exchanged on Monday evening, one of the ladies of the parish spending two hours in the school-room each Monday evening to attend to it. Books ought never to be exchanged during recitation time. No Superintendent has a right to allow the attention of the class to be diverted from the lesson, and no live, conscientious teacher will submit to it.

CHAS. HOLMES.

ARTICLE XVII.

By Mr. JOHN J. REESE, JR.,

Secretary of the Sunday School Institute, Philadelphia.

IN considering the Sunday School, as we believe it should be considered, the Church's most important auxiliary

at the present day, we are reminded at the very outset of the truly marvellous changes that have been effected in this branch of Church work in the last two or three generations. Fifty or sixty years ago, the influence of the Sunday School was scarcely felt at all in the life of the average parish. Indeed, many of our largest churches and wealthiest parishes had no Sunday School at all, and the few Rectors of half a century ago, who took any special interest in the children of their flocks, were viewed almost with suspicion by their easy-going brethren. Special services in the Church for children were unknown, and separate and distinct buildings for Sunday School purposes, with well-appointed and cheerful rooms, were in the far future. When there was a Sunday School, it was always held in a dark, and often damp, basement, and when the young people were taken to church in a body, they were usually consigned to some dark and distant corner of the gallery, where they were expected to enter into and enjoy (?) the whole service, from the "Dearly beloved brethren," through the doleful singing of the quartette behind the curtain, down to the benediction, after a long and dry discourse of forty minutes, preached in gown and bands.

While we are devoutly thankful that, through the changed conditions of the Church's life, the Sunday School has gradually but surely stepped forward into the front rank of the Church's allies, and is commanding the attention to-day of many of her most earnest and valued workers, let us be ever mindful of this fact, that with her increased advantages and changed relations, there has come a great increase of responsibility on all her members. A responsibility that grows greater and more tremendous as we realise what a mighty power for good the Sunday School may become, if its true relations with the Church are well defined; or, on the other hand, how it may become little better than a secret enemy in the camp of the LORD.

In attempting to write a short article on the general work of the Sunday School, we confess at once our inability to handle a subject which covers so large a field. At once a score of topics, all of them kindred to the general subject, suggest themselves. First, there is the leading question, "Is the Sunday School of itself a necessity?" If this be answered in the affirmative, as few will venture to doubt, we naturally inquire, "How can the Sunday School be best organised?"

"Who shall be the teacher, and what shall they teach?" Again, "How can this instruction be best given, or what helps shall we use in connection with the work?" "Are leaflets desirable, or should the Bible and Prayer Book alone be used?" Again, the "Bible Class" and the "Infant Class" call for our careful consideration. Another important subject is the "Superintendent, and the necessary qualifications for this office." Again, the "music of the Sunday School." Our children must sing, but what shall they sing? This last alone is worthy of an extended essay. Then there is the subject of the "Service of the Sunday School," and-not to mention any others, though they are many—there is the great question of the "Proper relation of the Sunday School to the Church; how can they mutually help one another?" "How can the interest of the Sunday School in the Church be increased?" It is on this last-named subject that I venture to offer a few thoughts in the way of suggestions, alluding at the same time, briefly, to the "Service in the Sunday School." because, as it seems to me, the interest of the Sunday School in the Church will depend largely upon the kind of service used in the Sunday School.

First, then, let it be clearly understood that the Sunday School is not the Church, coming down to us through the long vista of the past, "built upon the foundations of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone," the Church will ever stand forth in her Divine character, with her creeds, her sacraments, her liturgy, her ministry of reconciliation, a sacred witness to the everlasting truths which she proclaims from ten thousand altars. On the other hand, the Sunday School is an institution of very modern times, and from the days when Robert Raikes gathered his few ragged

children around him in England, down to the present day, when countless thousands of our little ones are being instructed on the LORD's Day, it has never been the purpose of the Sunday School to take the place of the Church itself, which is "His Body." And yet I believe there is at this very moment a tendency and a very great danger of losing sight of these facts, and of bringing the Sunday School into such prominence that the Church itself is left in the background. It is a sight, alas too common, in many of our schools, to see four-fifths or five-sixths of our scholars leaving the school, and instead of taking their places in the congregation, deliberately turning their backs upon God's house, and possibly never going to church at all. Now how can the interest of the Sunday School in the Church be increased? First, it seems to me, by a personal knowledge of, and interest in, the young of the congregation, on the part of the Rector. A clergyman is called to a parish, and he enters upon his new work with all the zeal and energy of which he is capable. He revises his parish list, and visits most conscientiously all the parishioners, but how often, may I ask, does he inquire after, or pay any attention to the children in the different households? It ill becomes a layman to offer advice to the clergy, but I truly believe that a most important part of a clergyman's duty is neglected, if he fails to acquaint himself intimately with the young of his congregation. It is said of the late Dr. Stephen H. Tyng that he knew every child in his Sunday School by their Christian names, and no one can question for a moment what an influence one such man can have, and in this instance did have. It is no uncommon thing to see the children precipitately retiring at the announcement that "the Rector is downstairs." This ought not to be, and while it is not possible for all clergymen to be fond of children, yet it is certainly possible, and as it seems to me absolutely necessary, for the welfare of the parish, that he should do his very best to impress upon the children the fact that he is their pastor as well as the pastor of the older folks.

But not only can the clergyman exercise this influence

for good in the homes of the children, but it should be felt as well by his presence in the Sunday School. I do not mean necessarily that he should be his own Superintendent. In small parishes this is very well, but in large parishes it seems to me that it is entirely too much to expect the Rector to take charge of the Sunday School in addition to his other duties. Most Rectors are only too glad to resign the superintendency of their schools to some well-qualified and earnest layman (would that such men were more plenty than they are), but be it remembered in any case the Rector is always the head of the Sunday School, as he is the head of the parish, and if he fails to appreciate this fact, he clearly falls short in his duty to his young people.

Whenever it is practicable then, the Rector should be present at the session of the school, if possible every Sunday, and by virtue of his office should conduct the closing service, review the lesson, if he desires, and by his presence show his personal interest to the teachers and in the scholars. I have known Sunday Schools where, after a trying session, with possibly a hard and dry subject for the lesson, a few words aptly spoken by the Rector at the close, with a warm grasp of the hand and a word of encouragement for the teachers, and a kind word for the

children has worked wonders.

Another means of strengthening the interest of the Sunday School in the Church is by holding, at stated times, say once a month, a "Children's Service" in the church. The late Dr. Richard Newton, of Philadelphia, more than thirty years ago, commenced holding such services once a month, and his testimony for thirty years is to the effect that they were the most useful of all the services that he held during his long ministry. Certainly no services were more carefully prepared, or more fully illustrated, than those which have been given to the people of so many languages by this distinguished preacher to children, and those of the clergy who have attempted the systematic holding of such a service for children bear witness to its great usefulness. But this very service may, after all, be an

utter failure, and this chiefly because instead of a "Children's Service," it may become a "Childish Service," and of all the "detestable enormities" from which we may well pray to be delivered, it is a service that is thoroughly childish. We are too apt to forget, when we are speaking before an average congregation of children and young people, that we are addressing intelligent human beings, even if they are young; their intellects fresh with the enthusiasm of youth, and quite alive to discover whether the preacher is appreciating his audience. When we consider that, including the Bible Classes, young and old, and the intermediate school, certainly two-thirds of the average scholars are over twelve years old, does not the constant saying of "my dear children," or worse still, "dear little children," and the endless repetition of baby-talk, and the "goody-goody" stories with which so many of our Sunday Schools are regaled, account for the fact that so many of the so-called "Children's Services" are failures from the beginning? Give the children, no matter how young they are, the very best you can give them from your store-house of knowledge. Give it to them simply, earnestly and truthfully, and while avoiding, as far as possible, theological terms and hard definitions, never be afraid to let the children know that they are Churchmen and all that is involved in this name. Let illustration be used freely in sermons to children, it will be found a most powerful factor for good. A sermon that is written and is one of a series, is also much more likely to be interesting and to command the attention of the school than a few spasmodic remarks which, when compressed into a small compass, usually amount to nothing. Happy the man who, with little or no preparation, can make an address to children which is really worth remembering.

If, by an individual knowledge of the children in their homes, by a personal visit to the Sunday School during the session, and by a separate and distinct service for the children in the church, there is formed a bond of sympathy between the Rector and his young people, whereby he has won their respect no less than their love, surely we have advanced towards the solution of our original proposition, "How can the interest of the Sunday School in the Church be increased?"

It will not do, however, to shift all the responsibility of this matter upon the clergy. They have their trials and responsibilities: they are great. There is the teachers' responsibility, and it is a weighty one, but I will not speak of this, as it involves another branch of the subject, viz., the "Duties of teachers," but can we fail to remember the responsibility of the Christian parent in this connection? I am speaking now entirely of Christian parents, who have given their children to CHRIST and to the Church in Holy Baptism. How far are you responsible, fathers and mothers, for the interest which your children take in the Church? You have brought them to the font and promised to bring them up as "Children of God." You have most likely taught them to lift up their childish voices by their little bedsides, in the "Our Father." You may have taught them the Catechism, and you have sometimes taken them with you to church. You have prayed, doubtless, that they might grow up good children, and you have gladly hailed what you considered signs of good or absence of evil in their dispositions, but have you never done anything more than this? Have you ever taken them aside when they were old enough, and explained to them about the rite of Confirmation? Have you ever brought them forward to that holy rite, and then invoked the seven-fold gifts of the Holy Spirit that are bestowed in this rite? Have you ever told them the nature of that other great sacrament-the Body and Blood of our Blessed LORD-and urged them, after due preparation, to partake of that great feast? Are you, yourselves, by your daily walk and conversation, and by your faithful attendance at Divine service setting your children a good example as members of the Church of the LIVING GOD? Do you seek to explain to them the different seasons of the Church Year, and the great events in the life of our LORD, which they commemorate? Have you ever tried to tell them anything about the Prayer Book-its history, its construction, its use, its

beauty? We know, indeed, that there are Christian parents who do all this and much more, but also is it not too true that the vast majority of Christian parents do not give their children the home instruction which they should? This is a serious matter and well deserves our careful consideration, for certainly on the Christian parent does the responsibility largely rest, as to the interest which their children will take in the Church when they have arrived at years of maturity,

And now a few words as to the "service of the Sunday School," as a means of promoting the interest of the School in the Church.

We must remember that there are Sunday Schools and Sunday Schools, and therefore no intelligent man would prescribe a cast-iron form of service that will serve alike for the average city Sunday School and the small country or low city mission school. In general, I would say, the opening service should not exceed fifteen minutes, and the closing one ten. This, supposing the whole session to be an hour and a-half, will leave a full hour for the study of the lesson, the review by the Rector or Superintendent, the giving out of notices, etc., etc. It goes without saying that nearly all children can sing. They may not sing correctly, it is true, but still they can sing, and they love to sing; therefore, let the service in the Sunday School be, as far as possible, a musical one. Let about twenty of the boys and girls, who have good, strong voices, be selected as the Sunday School choir, and recognised as such. They will be found invaluable to the success of the singing in the School.

Children are usually timid, and unless they have good leaders they never commence well, and often end the hymns and chants still worse. This choir should meet once a week, at least, for practising, and a new tune for a hymn might well be learned each week. New tunes for chants should also be learned from time to time, especially in changing into minor chants, as we do during Advent and Lent. I most decidedly deprecate the use of any text book, except the *Prayer Book*, for the service of the Sunday

School, and there are so many good and suitable hymns in our present Hymnal (how long will we have it?) that I should even hesitate to introduce any other hymnal into the school, though it is universally conceded that Dr. Hutchin's *Children's Hymnal* is most excellent, and many prefer it for the Sunday School to the regular Hymnal.

The Superintendent should always select the hymns as suitable to the particular seasons, and no Sunday from Advent to Trinity should pass without at least one, and if possible, two hymns being sung from the special season. During Trinity-tide, the hymns can be of a more general selection. Even the opening sentences should be carefully chosen. How inappropriate to commence during the Easter season with "O, Lord, correct me, but with judgment," etc., or during the season of Lent with "From the rising of the sun," etc., the one sentence so peculiarly appropriate to the Epiphany season. Not only the Apostles', but the Nicene Creed should be sung or said by the School, and it is well always to use it on the greater festivals. If the Sunday be also a Holy Day, always use the Collect for the latter, as well as for the Sunday, and call the attention of the School to the particular day. With regard to the order of the service, as I said before, no rule can be established, but let the order be as far as practicable, that of the morning or evening service, shortened, of course, as the time is very limited. In the average city Sunday School, the following service may answer very well: At the first tap of the bell, school called to order. and perfect silence; second tap of the bell (school rising), the invocation by the Superintendent; "In the name," etc., opening hymn, sentences, General Confession, LORD's Prayer, Versicles, one or two of the Psalms of the Psalter for the day, or better still, one of the Selections; Chant, either from the morning or evening service; Creed, Versicles, one or two Collects, including the Collect for the day; minor blessing. The closing service, after the recitation by the School of the Collect for the day or a portion of the Catechism, may consist of a hymn, one or two Collects, the Benediction and a recessional hymn, each class

being dismissed quietly by a light tap of the bell. To make the service a strictly musical one, the Creed, Confession, Lord's Prayer and Versicles should be all intoned, and this, if well done, adds greatly to the effect of the service. During a long series of years, the writer has always held this kind of a service, and believes it to be entirely devotional, as well as beautiful. Of course, the above service can only be used by the main school, and by those Bible Classes that open into the main school. The Bible Classes, which meet in separate rooms, and the Infant School, naturally choose a simpler form of service.

By thus introducing as much of the *Prayer Book* as possible into the service of the Sunday School, we at once give the children an orderly, reverent and beautiful service, and enable them when they go into church to use their *Prayer Books* with ease, and to enter intelligently into the

more stately and solemn services of the Church.

One word in closing, I said in the beginning that the true relation of the Sunday School to the Church involves a mutual interest in each other, and I have tried to throw out a few suggestions as to how the interest of the "Sunday School in the Church can be increased." There remains the other side of the question, "How can the interest of the Church in the Sunday School be deepened?" I cannot enter into this subject, but let each communicant of the Church ask himself this question; how much of my time; how many of my talents, am I consecrating to this work? The success of our beloved Church in this land will depend largely upon how well instructed our children are in her holy ways. Men of business, men of leisure and wealth, women of cultivation, women with time at your command, can you not see that the fields are already white for the harvest? Can you any longer be silent to the appeals for laborers in the vineyard of the LORD?

JOHN J. REESE, JR.

ARTICLE XVIII.

BY THE REV. A. S. LLOYD,

Rector of S. Luke's Church, Norfolk, Va.

WHAT PREPARATION SHOULD TEACHERS MAKE AND WHAT
AIDS SHOULD BE USED 2

To find answer for this question, we must take at least two things for granted. We must suppose that we have teachers (which is not always a matter of course), and that our teachers have something to teach (which is also by no means a foregone conclusion). Imagine then that we have a man or a woman who does not merely want a class in the Sunday School, but who honestly desires to help some child to know the truth, and is willing to take trouble to accomplish this object. Let us imagine that this person has learnt what all who are going to teach with profit must learn, that the foundation of all Sunday School training must be the first principles of the Christianity of CHRIST. Let us further give rein to our imagination and suppose that our teacher has discovered that all question books in the class are delusions and snares: that if he is to help a child to know, he must not depend on the work which somebody else has done, no matter how great a one that other may be, and that the teacher must give to his class that which has, by actual experience, become living truth for himself, and this accords with a general principle. One must know the truth himself, before he can make some other one know, even though that other be a little child.

If we can fancy such a person as has been described, in the Sunday School (and there are many such); then we are ready to think about making that one fit to teach his class on any certain Sunday morning.

The first thing, and before all else to be had in this preparation, is so plain that it hardly seems necessary to name it. It is that the teacher have in his mind a well-defined and thought-out plan of what he wants to do. And we name this because just here, very often, is the weak point in what would otherwise have been valuable work. Too

often it is the case that the teacher never gave the matter any thought before going into the school, on the principle that anything will do, because all is good. Ask a given number of teachers at Advent what particular result they expect to accomplish during the year, and it is to be feared that the larger number will have never dreamt that any

practical result whatever was to be expected.

Of course, there can be no intelligent preparation for work, if there is no definite or particular work to be done. If we only want somebody "to kill time" for an hour in the Sunday School, it is very easy to find such; and, with a very small modicum of tact, this person will be able to keep a half-dozen small children reasonably quiet for that length of time. But apart from the negative good done, by keeping these certain urchins out of mischief, while their mothers, may be, are busy at home, it is fair to question whether any profit has come either to teacher or scholar.

General principles are the best sort of principles, but the Sunday School is not exactly the place for them. It may be all right at the proper time and place to walk up to the line, and having fired our shot, retire in good order; but the Sunday School is hardly the place for such practice. And, therefore, it is profoundly important that the teacher, before he begins to make preparation, should have made up his mind clearly as to what he expects to do. A builder might as well cart his bricks and mortar into an old field, and dumping them together in a pile, expect a house to grow, as for a teacher to expect results from his work when he has no plan or purpose in his teaching.

Let us say, then, that a teacher who knows just what he wants to teach, has six small boys committed to his care. May be our teacher knows nothing about small boys, except that it is their nature to play pranks and to pay no heed to what they hear, until they believe in their teacher. That teacher's work is to help his class to know the truth. Somebody, somewhere, is going to shape their view of life and its responsibilities. Unless some one is watching, all the chances are in favor of their learning to regard life

and its problems from a pagan or atheistic standpoint. For I suppose it need not be proved that most of the maxims of the street leave God out of the question, or else put the prince of this world in the place of Jehovah. The teacher has his opportunity now, one in a life-time, to impress upon the susceptible minds of those before him right views of life and true answers to life's problems. He must, by every means possible, instil into the very life of those boys the principles which Jesus revealed; that these, and not the teachings of the devil, may control their life, and give tone to their manner of using it.

The teacher who accomplishes this is building for eternity; if he fails to do this, it is not easy to see what practical benefit is to be hoped for as a result of his work. The Sunday School teacher can occupy no middle ground. He must accomplish the highest good, or he will have the humiliation of seeing his labors rewarded with no fruit.

Let each teacher, then, draw his plan in all its details -the best plan he can devise for this purpose, viz: to impart wisdom which will develop character. Then let him select the best tools within his reach, for working out the details of his plan. Plainly, his next business is to prepare himself, so that when he meets his class he will have one more clearly defined, sharply-cut principle of wisdom and manhood and purity to add to the stock of growing intelligence. No doubt the root of such preparation must be in his own spiritual nature. It is possible, no doubt, for one to read the questions written in a book, and hear his class answer correctly, or more frequently incorrectly, when, may be, neither teacher nor class has ever heard of that lesson before: and, most likely, both teacher and class would have been better for having had no lesson; for on that day each has learned another lesson in mockery and hypocrisy-they have been pretending to do something, and each knows that nothing has been done.

If a teacher means to train his class and help them to know the truth, that they may be free and strong in their freedom, he must first, in his own experience, know what the truth is; he must first himself be free. The gen-

eral experience of teachers will prove that when one is talking about what he knows his class will listen. When he tells them the truth, which his life has taught him is true and great and noble, their young hearts will be fired with a desire to attain that truth. But when one begins to talk about that he does not know, the small boy will be immediately "bored," and growing restless a pin will stick the unfortunate next him. And when one begins to tell what good boys ought to be, the small boy will know by intuition that his teacher does not know what he is trying to make his class learn. That is to say, if the teacher wants to make a boy believe in the nobleness and grandeur of unselfishness, that teacher must first be And if the teacher wants to make a boy believe that the truth is worth living for, it must be after the teacher has learned this to be true. Else the boy is going to regard the whole matter as a huge joke, or something that was not intended for live boys, but for girls and the good little boys in the Sunday School books, who always die young.

The first step then in the preparation for the class, is that the teacher knows from his own experience that what he teaches is the very truth, and of inestimable value. The second step in preparation is a personal knowledge of each child.

The small boy, above all creatures, has acute perceptions, and his sense of fitness is at times painfully accurate—to the unwary. If all children were just alike, it would be very well to do as some try to do—fill the class full of the lesson, as we have seen rows of bottles filled from a barrel, with a siphon. But as each child has just as marked personality as he ever will have in this life, the teacher who wants to help his class to know, must first know each child well enough to be able to give the lesson to each one so that each may be helped. No one is all good or all bad, nor are good and evil equal in each, nor does the good or the evil take the same form in any two. The teacher's business is to know where to find the good and where to expect the evil in each one, so that in all the good may be strengthened and the evil discouraged.

The Christian does this for his own sake, at home with his own children. Why should it be impossible when he goes in his Master's name to work in his Master's vineyard?

Certain is it, that no living creature responds to sympathy as does the small boy. The magic touch of love will lay bare the innermost soul of the veriest street Arab. When the teacher takes such an one in hand, for the purpose of building up a character which is to stand forever, surely it is not too much to expect, that by every possible means he will draw that child close to himself, in order to learn what is going on down deep in that young heart. Unless one has at least recognised the necessity of such mutual love and confidence, he may be sure that his class will pay small heed to his best told tale, and he can have but small hope of having them learn from him what CHRIST taught to be the meaning of life. But we are sure that any one will be willing to give the time and take any trouble necessary, if once he is persuaded that this will enable him to accomplish so great a work.

After the teacher has learned in his own life what his lesson means, and after he understands each child well enough to know how his lesson, in order to be useful, must be presented to each, the way becomes very plain, then, and the rest of his preparation is simple. For now nothing is required but a homely industry, which will drive him to find out all that everybody has to say about the subject matter of the lesson. The one great difficulty which arises at this point of his preparation is the entire lack in many parishes of libraries of reference-a lack which, in some cases, cannot be avoided; but which very often arises from sheer indifference or neglect on the part of the powers that be. In such a case, however, as this, the difficulty is not insuperable. In a parish which is able but which does not provide suitable books of reference, these will be quick in appearing in response to a loud and well-sustained clamor on the part of the Sunday School authorities.

But at least each one is only bound to do the best work possible with the tools which the Master has put into his

hands. Even if a man has nothing but his own Reference Bible, hard work and honest praying will give him such understanding as will surprise himself, if he has never tried it. Besides, I suppose there is no parish anywhere in which a clergyman may be found where the Rector or his assistant would not consider it a privilege to help the teachers in the Sunday School with his very best work to understand the lesson, if he knows that it is their desire to be thus instructed.

"Wherever there is a will there is a way," is a saying true as it is trite. Let the teacher once recognise that he has the duty imposed upon him by his Master of laying the foundation of the CHRIST-like character in the members of his class, and he will find a way of preparing his own lesson, and of asking his own questions and of suggesting his own answers. He will have small use for that supposed "labor-saving machine" known as the Question Book. And it is a great day for any teacher when he is set free from these. With all due deference to the wisdom of the compilers of such works, and with a hearty acknowledgment of the good purpose they are intended to serve, one will be forgiven if he suggests that after a child has been taught the very words and all the words of the Church Catechism, there is a better way of going on in the pursuit of wisdom than by giving a child questions and answers to be committed to memory.

Something must be done to arouse the interest of the class. Some means, any means must be used to induce the child to think. When this is done the victory is assured; until we accomplish this, little may be expected, and we doubt whether it is possible to arouse interest where interest is not felt by the teacher, or to inspire children with the desire to think for themselves, before the teacher begins to think. The dreariness which in many minds is inseparably associated with all that belongs to the Sunday School, no doubt is owing largely to the fact that some one has tried to teach a lesson he knew nothing about, to children who were strangers to him.

Let the teacher be prepared for his work, first by

having some object to attain, and then by knowing in his own life the value of the truth he wants to plant in the young life. Let him know each child in his class, so that the child will tell him his thoughts. Let the teacher know his lesson so that he will not need any book, and we think he will have his reward. He will escape the woes that commonly befall teachers, such as irregular attendance, poorly prepared lessons, bad behavior, etc., because his class will be interested and he will have yet higher reward. He will be conscious that he is arming each young life for its fight against the enemy. He is making each young heart wise and strong and brave; so that each may know how to perform his vows and be a faithful soldier and servant of the Christ unto his life's end.

A. S. LLOYD.

ARTICLE XIX.

BY MR. WILLIAM M. RUNK,

Philadelphia.

WHAT ARE THE BEST METHODS OF SUNDAY SCHOOL TEACHING?

IN considering this question, we must take for granted, (1) that Sunday Schools are necessary; (2) that the teachers are engaged, and are a unit in carrying out the thoughts and aims of the Rector of the parish or of the Superintendent of the school, either of whom may be the guiding spirit in all that is said or done.

Now that the question is fairly before us, we must also consider that the views here given may not be in accordance with the thoughts and wishes of every one, but are given by the writer as those which have formed themselves in his mind after an experience of twenty-five years in Sunday School work as teacher and Superintendent.

This article has in view the thorough instruction of our scholars (1) in the Holy Bible; (2) in the *Prayer Book* and all that it contains relative to the Catechism and general Church teaching.

It is to be presumed that the teacher, feeling the neces-

sity of preparation, will employ all the means at his command in learning thoroughly the lesson that is to be taught upon the ensuing LORD's Day, either by attending a lesson study that may be given in a public way, or probably the advantage may be offered through the Rector or Superintendent of their own parish. It is certainly very ill-advised for a teacher to appear before a class of either young or old without a thorough familiarity with the Scripture Lesson that has been selected. This familiarity must include not only a complete knowledge of the direct lesson, with its characters, places, and events, but also an acquaintance with what immediately precedes, for that is often a key to unlock the direct lesson which is to be impressed upon the scholar's mind.

If this idea of thorough preparation is accepted by a teacher and thoughtfully and prayerfully carried out, we feel sure that the work done will be much more efficient, and the scholars will quickly see that the knowledge possessed by their teacher must command attention and

respect.

Now, as to the methods of imparting instruction, for that is the point to be considered, after all. We are fully aware that where *one* teacher can command the respect and close attention of a class, there may be *five* whose time is largely taken up by preserving order and by quieting the little differences that constantly arise where boys

and girls are not of a congenial temperament.

We cannot exactly step aside to give directions upon this point without taking in too wide a field, and must therefore take for granted that the scholars are present out of respect for the teacher, and love for the school, and are simply waiting to receive all that is in the power of the teacher to impart to them. To our mind it is necessary that the teacher should carefully study the temper and disposition of every scholar in the class, for however good the method may be, it cannot be applied to all alike. One scholar will accept the truth given in a direct way, where another will require anecdote, illustration, or example to make it plain and forcible. In bringing almost any or every lesson plainly to the comprehension of the minds of scholars, let the teaching bear as much as possible upon every-day life, with its temptations and trials, and how they are to be overcome, to obtain the victory over the world, the flesh, and the devil.

The plainer the lesson, and the more direct its application is made to the lives of the scholars, the greater force "the Bible" will have on their characters. They will see that it is not only a book to be read with reverence and godly fear, but that it is intended to be a guide to direct their feet into the paths of peace and duty.

One cannot tell what may be the aims or ambitions of the pupils; some may have a future course marked out, in which your instruction will form an important factor, while others may gather just what is required to direct them to a proper life.

Now, if we are a unit in the thoughts so far expressed, it becomes our duty to see how each lesson may bear upon some *Prayer Book* thought, in order that our scholars may early be taught to admire and love it next to their Bible; for as it contains "all the Articles of our belief," as well as the manner in which we believe, we should worship our Heavenly Father, we should early impress this on the minds of those committed to our care. We must take for granted that this is also uppermost in the mind of the one who may review the lesson before the school, and thus the thought given out by the teacher becomes doubly impressed.

The ideas so far given are quite general, and let us now ask whether we have covered the principal point in the question which heads this article, for the main word to us seems to be "methods," and we find the meaning of this word to be quite broad, but we take it that the meaning intended to be applied to this question is "course," "routine," "step-by-step." We think the "course" and the "routine" have been carefully gone over. Now what shall be the (method) "step-by-step" that shall lead to successful teaching?

It is, of course, desirable that every scholar should read the entire lesson if possible, but as this is hard to accomplish, let the teacher, after commanding the close attention of all, either read it through himself or alternate every other verse by the class reading in unison. If there are any words that need explanation, let them be made plain as they are read, and you are then ready to bring forward the date, if it is a matter of importance, the place, the characters, any special event that may be spoken of, and finally the lesson you would draw and teach, as gathered by the study you have given the subject.

We think one of the very first instructions a teacher should urge upon the class is a thorough knowledge of all the books of both the Old and the New Testaments, the order in which they come, and the names of those who wrote them; for by this means the scholars may be made to feel that the Bible is not a distant book, but one to

be read carefully every day.

All methods adopted should have but one ultimate end in view, namely, the education of children in Bible truth, and in love for the Church, and let the instruction imparted have this good purpose prominent, for that is the surest way in which the future ranks of our Churchmen are to be filled. It has appeared to us that many think that if they simply give instruction in holy truths, the whole duty has been done, thus often leaving a child without any clear, distinct views—as they grow into manhood or womanhood—as to whether they shall become Churchmen or members of some one of the denominations.

We seldom find a child that has been reared in the Church of Rome leaving it and going into the folds of Protestantism, for they are made to feel it is their Mother Church, and the only one through which they are to be saved. Now, while we would not think or believe in going to that extreme, yet we would have our children early learn to prize that beautiful hymn 191, and especially the sec ond and fourth verses:

I love thy Church, O God; Her walls before Thee stand, Dear as the apple of Thine eye, And graven on Thy hand. Beyond my highest joy I prize her heavenly ways, Her sweet communion, solemn vows, Her hymns of love and praise.

In closing this article we would add that no matter what methods may be adopted, they must all fail of their purpose unless we ask God's blessing on our school, and especially upon the members of our individual classes, and pray that the instruction we shall give from time to time may sink into the hearts and minds of those committed to our care, and that if we do not see the fruit of our labors while we continue with them, yet trust that in years to come the seed that we may have sown will not have been sown in vain.

I feel that I should rather be instructed myself than be engaged in writing for the guidance of others, but this is penned at the solicitation of the Editor.

WM. M. RUNK.

ARTICLE XX.

BY THE REV. EDWARD A. BRADLEY, D.D.,

Rector of S. Luke's Church, Brooklyn, N. Y.

THE questions upon which the symposium is based, press first of all for categorial answer. The Sunday School is an institution in which only communicants should engage as teachers, and these should be well instructed. They should have had a full Sunday School course, and they should be furnished with the best aids. Only such methods should be tolerated as tend to make good Churchmen and Churchwomen of the scholars, with a view to their becoming teachers, and only such lesson-books or lesson-papers as have been endorsed by the Church, at least by a respectable number of men in the Church who have given the matter conscientious attention, should be used in our schools. Lesson-papers are certainly useful and best in some cases, but not by any means necessary. The Church Catechism should be the basis of all the teaching, and it should be taught to the young orally; it should be learned by heart as the scholars grow older; it should be

reviewed in Bible Classes, and when scholars have graduated and become teachers they should continue to study the Catechism, with such books as the Bishop of Tasmania's Manual. It has been found an encouragement in some schools to have an honor roll for the perfect recitation of the Catechism; and the offer of a Prayer Book and Hymnal for perfect recitations has been found to work well. The service used in the schools should invariably be from the Prayer Book, though it should be given in broken doses.

The order of the Church's service, whether Morning Prayer, or Evening Prayer, or Litany or other service be used, should be strictly followed. An abbreviated form of Evening Prayer, with the Gospel and Epistle used as the two lessons, with musical responses, hymns from the Hymnal, a short instruction, and the Offertory with its proper sequence, collects, benediction, and recessional make a beautiful and usual form of Sunday School service. In Lent the Litany chorally sung makes variety and teaches the children another service. The so-called Ante-Communion service may be used at another season, and the children taught a variety of kyries. Prayers for teachers and scholars and special occasions may be added to any of these services, but the forms should be submitted to the Bishop of the Diocese for his approval, or at least to the priest in charge. Emphatically there should be no special Hymnal for Sunday Schools, but of this more in detail further on. Infant Classes should be taught orally, and not only the Catechism, but many facts in the life of CHRIST, and the Old Testament Bible stories, all helped by pictures and music. The Bible Classes should be carried through a systematic course of study beginning with the Gospels, in harmony, running through the Acts and Epistles of S. Paul, following the thread of the Messianic story from Genesis to Malachi, and finishing with at least a general study of the book of Revelation.

The interest of the parish in the Sunday School can be increased by increasing the number of leading communicants put into the work.

It is a shame to our leading Church people that they

have so often ignored this nursery of the Church, from which more than one-half of our increase comes. In most Dioceses the Sunday School is recognised by special committees holding Sunday School Institutes, or arranging for papers in convocations, and reporting to Diocesan Conventions.

In some Dioceses there are canons on the subject. It is wise to distribute rewards for punctuality and actual study of Sunday School lesson at home, or completion of special work, like the recitation of the Collects, and Gospels or Epistles of the season, making a list of the names of Christ, the chapter and verse of appearances, of Christ after the Resurrection, etc.

A Sunday School Library should be arranged and managed like any other good circulating library. The main thing is to have a librarian with brains enough and interest enough in his work to do it in a systematic and faithful way.

The question as to the Sunday School music and service is specially in my thoughts. The hymns and service of the Sunday School can hardly be separated, because music and liturgy accord. They rub together in the highest service of praise to Christ, in which the children are to be trained. The whole purpose of the Sunday School is to fit the children to take their places as worshipping communicants, as members of the Church on earth, that they may be prepared to sing the praise of the Lamb before the throne in the Church triumphant.

I can accept no lower thought than that music was given by the Creator to man. The first music was the singing of anthems by the angels to the accompaniment of harps at the Creation. Our first parent stood silent amid the glories of Paradise, filled with the loftiest emotions; he was the High Priest of the terrestrial temple, but there was no hymn of praise until the Creator gave him not only the power but the faculty of expressing his gratitude. Then creation was thrilled at the melody of vocal praise. It was the first anthem from created lips to the Creator's glory. The words were inspired, and the melody upon

which they floated upwards was a refrain caught from the heavenly songs, it was the music and liturgy of Paradise; it was the first anthem in the worship of GoD by a child of earth, it was a response from man to the songs of Heaven. The revelations to Ezekiel, to Isaiah, to S. John show the heavenly liturgy and its music. That is the source and model of all who worship God on earth, and the anthem of Eden was but the prelude to the eternal song of Moses and the Lamb. The echo of this service is to be heard in the worship of the Church on earth, and the children in the porch, the Sunday School must learn to sing the songs of Zion. It was so in the Jewish Church, which was modelled by God Himself through Moses on the worship of the Heavenly Church. In the Christian Church the spiritual relations are brought still closer to our hearts, and all our worship proceeds with ritual dignity in worthy strains, as in Heaven the angels and the spirits in Paradise blend liturgically their choral service with Amens and Allelujahs. The children born to Adam were doubtless taught these central truths, and we may think of them as the first Sunday School.

The sacrifice of the lamb by the obedient Abel was accepted by the Lamb it typified. This did Job continually; this did all the priests for all the generations of Israel; this did all the children of GoD in the earlier dispensation. There was one law of worship for all ages, young and old. Music, always sacred from the first, always accompanied the liturgy thus Divinely prescribed. In the Psalms, in the books of Moses and in the Prophets, we have the inspired instructions for the music in the Jewish worship. Gop himself ordered the silver trumpets, and in His temple grew up the school of music in which the children were trained; and in Chronicles we read that the singers were to be the Levites, the men and their sons, arrayed in white linen and standing with the priests before the altar. The music and liturgy of the Divinely ordered service were the "Sabbath School" music and liturgy.

I can imagine nothing more uplifting than the Psalms

of David sung to-day by a vast multitude of children, led. as in the ancient temple at GoD's command, by the whiterobed choir and accompanied by every instrument of music mentioned in the Bible. As a fundamental part of the music and liturgy, then, I would have the children taught to chant the Psalter and the Canticles, as I was taught by Dr. Muhlenberg, in dear old Holy Communion Church. Our BLESSED SAVIOUR, as a lad, must have sung the Psalms in the Temple, as Mary taught Him. By His work He completed all types, and having sung a hymn, He replaced the Paschal service with the Eucharist, the great liturgy of 'praise to be rendered with all the accompaniments of heavenly worship. These early services of music and liturgy Pliny describes as the worship of the earliest Christians. The fires of Pentecost burned away the old types and consumed the bloody sacrifices. The spiritual realities remained for God's children in every age. Everything true and worthy in the worship of the Church has been a growth from these facts. The first and simplest liturgies, with the plainest song, grew out of the Paschal system and the Synagogue worship, as the sunlight grows out of the dawn. Our music and liturgy, therefore, are the accumulation of the centuries; they are earth's re-echoings of the eternal worship of God, by which the children of men, young and old alike, are being lifted to Heaven, where the little ones and the aged together shall sing "HOLY, HOLY, HOLY, LORD GOD ALMIGHTY." Therefore, the music and liturgy of the Sunday School must be the music and liturgy of the Even Henry Ward Beecher felt this, and, all things considered, no testimony can be stronger than his. He said he always went to the Church's service, because— "I am an Episcopalian. I am everything that has any good in it. Honey is honey, no matter where it is; and I will say this, and my Episcopalian brethren may make as much of it as they can, that their service in their cathedrals lifted me up as no sermon ever did, as no prayer ever did, and brought me nearer to CHRIST, nearer to God, nearer to Heaven, with a suffusion of tears and almost

dissolving body. It carried me higher than 1 ever stood before."

The Sunday School is not fulfilling its mission unless the children are baptised, trained for Confirmation and fitted to become communicants, worshippers and workers in the Church. Hence, as the children are to take their part in this service and worship in music and response, they must be taught these things in Sunday School; hence, the hymns and chants of the Sunday School must be the hymns and chants of the Church service. The children will never learn them unless they learn them as children, and to have them spend a few of the precious moments given to their religious training in the whole week, in learning to sing marches and waltzes and jingling songs, and sweety-sweety ditties of the popular American Sunday School music, will never educate their taste for the choral majesty of the Church's worship; certainly it would not deepen their reverence or help to make them worshipping communicants, to sing a brand-new Sunday School hymn from the "Anchor" to the tune of "Cocachelunk, Chelunk, Chelaly," or to the melody of "Bress that Yaller Gal the White Folks Call Miss Dinah." The sole excuse for the pernicious habit of singing something pretty, no matter whether it is churchly or not, no matter what the words teach, is that "we must make the Sunday School entertaining to the children." The idea is a delusion of the devil. It simply emasculates the power of the Sunday School to do its true work. A Sunday School conducted on this delusion will never make robust and useful Christian men and women in the Church. It is a following of vain gods. It is a weak imitation of sectarian methods that are failing by the confessions of those who should know best. It will increase the roll for a time, but as soon as the scholars become young ladies and young gentlemen, they will quit this entertainment for children, and rate it as a farce. If they do attend the services they will have been trained to expect as entertaining a service in Church as they had in Sunday School. To this the sects are being forced, and it is all a part of the ecclesiastical

namby-pambyism of the day. By such means truth and faith are being evaporated, losing their hold on the boy and girl of the period, and deserted pastors bemoan empty benches, especially at night. A building recently opened as a church, was not only amphitheatrical in its internal form, but its seats were opera-house chairs. Dainty programmes of the entertainment were handed by fulldressed young gentlemen ushers to the audience as they turned down their seats for them as at a concert. Worship had become one of the lost arts in that congregation. They had hired the most flowery, elocutionary, and attractive talker they could find to deliver two lovely little orations on Sundays; and they had engaged a veritable canary bird of a woman, lovely in person and voice, to enchant them with solos. There was no altar visible, but there was an organ, and a platform for the performers. At the close of a recent entertainment on Sunday, the ushers carried down the aisles flowers and bouquets of flowers to the beautiful soloist. This was in a Presbyterian Church. As part of the training of the children in another church they had a bird concert. Multitudes of cages of singing birds were swung from the rafters of the church, and the impression upon the children from the whole performance must have been vox et præterea nihil. But they had a good time. What a bathos there is between such doings and the Church of the LIVING GOD about the serious business of training immortal souls for the worship of Jehovah. Do you expect the day school to be entertaining, in which your children are trained for the serious things of this world? Shall the Church train her children for their soul's life in the Church and in eternity with less seriousness and less sense than we use in training them for life in this world? But it is still further objected to our proposition that the chants and most of the hymns are not suited to children. I once thought that myself. I have come to the better conclusion only by long experience. was choir singer, organist, tenor singer, choir leader and Sunday School worker, before I thought of the ministry. The one thing that I remember best of my Sun-

day School music and liturgy, as a boy, is the Magnificat, and the children to whom I have taught that chant, sing it better and love it more than "Hold the Fort." As to the Hymnal, I find that among the 532 hymns we now have there are enough hymns that children will sing and love to sing, to have one new hymn every Sunday for two years, besides repeating the old favorites, and every one of these 200 hymns is better in music and teaching than any one of the tonic, dominant-tonic dances of all the little outside books boiled together. I would of course have carols for Christmas and Easter, just as we have gifts and flowers, but the carols should be good music set to churchly words, like "God Give Ye Merry Christmas Tide," "Waken, Christian City," "Hark, Hark the Bells," "Sing Sweet Carols, Night is Past," "JESUS Lives, Oh Day of Days," and the "Roman Soldier;" and I would have few even of the best carols. Better spend the time on the great hymns the children will sing at Christmas and Easter in the Church service, than waste it on carols that are forgotten almost as soon as the pretty programmes are swept into the waste basket.

The truth is we have not confidence enough in our own arms. A Methodist said: "You Episcopalians do not use your *Prayer Book* and Hymnal as you ought. You are afraid of being absolutely, fully, lovingly, and loyally Church-

men."

With our children we are too easily satisfied. If we turn out goody-goody young people who know little or nothing of the *Prayer Book* and Hymnal, we graduate compromising Episcopalians where we ought to make Catholic Churchmen.

I had a mission in a rolling mill district and a large industrial school. These children knew nothing of Church hymns or the music. I tried both kinds of hymns and music on them. For the Church hymn, I took hymn 49, "Forty Days and Forty Nights." "Utterly unsuited," the objector would say, "for children," especially those I was teaching. It is severe; but the children learned it more readily than they did a Moody and Sankey hymn; and before Lent was over, sung it lustily and loved it better than any-

thing else they sang. Easter-Day they entered the church joining the home school, singing "All Glory Land and Honor," hymn 72. In the service they sang hymns 103 and 104, the canticles, and for the recessional, hymn 160. There were, besides, carols and flowers and an Easter story and the Offertory. The general verdict was, after all, nothing had as much power over the children or the congregation as the grand Church hymns, and they were in the children's memories and hearts for life, for eternity.

Suppose that at Boston, during the General Convention, when 6,000 children were gathered, they had sung after Bishop Lang's prose poem a Sankev tune, with that great organ and orchestra and chorus; instead of lifting us all heavenward with that celestial hymn, "Hark, Hark, My Soul, Angelic Songs are Swelling," it would have been intolerable. Yet many of the Gospel hymns are beautiful and wonderfully effective in evangelistic work. They are great helps, none better, as voluntaries in parochial missions, as I know from very large experience. They are delightful also in the home circle, but we are thinking of the Church's training of the Church's children. Further, if Mr. Moody had had the words or music of the grand old everlasting hymns printed and sung by the vast multitudes that thronged his preaching instead of the ephemeral songs, that with a few exceptions have already died after a season or two of use, the power of his work would have been very much increased, both for saving and teaching, and more of it would have endured until to-day.

The Church hymns and chants sing the facts of Christian truths into the children's hearts. I want the children therefore taught this music and the words of this liturgy, because I want them to sing it in the Church of GoD on earth; and, bless their little hearts, I want them all to sing "Holy, Holy, Holy," with the angel choirs, standing on the crystal sea.

So the *Prayer Book* goes with the Hymnal for the service in the Sunday School, but the older people are complaining that the service is too long for them and must be tedious for children. Our wise men have been struggling for variety, liberty, and enrichment, without gaining much, it is true; but many feel that we must have a Sunday School service, a sort of juvenile *Prayer Book*, or a liturgy for the young besides. The question, "Shall we burden the children with the entire routine of the Church's service" is supposed to close the argument; and it is said magisterially "we must have something fresh and taking in the children's service."

Surely, this is tending toward the old entertainment policy. It would be franker to say, "let us go around to our good Methodist half-brother, and take his patch-work praise service for the children." I confess I have been looking for years to find something, but I have come back to the *Prayer Book*, and it refreshes my soul to read Dr. Hopkins' words, in the *Presbyterian Review*. He begins his article with a plea for giving every one some share in the services of the sanctuary, and admits that the Presbyterian now gives the people less than half of the service.

I felt sure he was going to propose the very nicest thing; just the thing I had been looking for. He adds that "the Presbyterian plan is too much like the Roman Catholic; the pastor, like the priest, performs for the con-

gregation with the help of a paid choir."

I was delighted. I had heard all my life that "those Episcopalians are just like the Roman Catholics," and here was a Doctor of the Presbyterian Church showing that it is the Presbyterians who are just like the Roman Catholics, and not the Episcopalians at all. He says there is surely a better way than this, if we can have the intellectual sincerity and courage to adopt it. He objects to the long prayer; the people are not praying, but saying "Is he never going to stop?" They do not come to worship God, but to hear a homiletical oration. He quotes the words of Dr. Hodge: "I hope the day is coming when the Presbyterian Church will consent to use those forms and symbols of worship, which are the common birthright of all saints." Such like words were dropped at the Congress of Churches at Hartford.

Prof. Hitchcock has argued the same way. I say

"Amen," with all possible emphasis, to my Presbyterian brother's hope, and read on, delighted to find that in looking for the best collection of devotional forms, he picks out our Prayer Book, and "longs for bits, even whole pieces, from the better furnished table of our neighbors—the Episcopalians." I expected to hear him say next that the Presbyterian children are crying for it, because he goes on to say that they have taken what they have from us, to prevent an exodus of their children to our churches. He confesses that the young have been attracted by the variety and restfulness of our service. He sees that we are growing relatively faster than any other Christian body, and, waxing pathetic, says: "We can stick to the long prayer and the dumb weariness of the silent audiences and see our congregations melt away, the young faces grow fewer, OR we can give our children something to do in the public worship of God. In England, it was the liturgy that saved the Church; the unceasing repetition of the Commandments, the Creed and the liturgy kept alive both the hopes and faith of the Gospel. There is more of CHRIST in the Te Deum and the Litany alone than is commonly found in two Presbyterian services. In many of our Sunday Schools," he concludes, "on Easter-Day, at least, a ritual service has been introduced."

This is almost overwhelming. This great Presbyterian professor states the whole argument. Our children must have a Sunday School liturgy, and the best collection of forms for this purpose extant is the *Prayer Book*. From Quaker sources, the same line of argument could be sustained.

When the Sunday School is in the morning, I would not have the children come to Church and go through Morning Prayer, Ante-Communion and Litany service, and then repeat them, expecting the children to remain or the teachers to be satisfied. I would give some time to the training of the children in these different services and others, little by little. I would give the afternoon to the children's work, and would teach them by formal catechetical instruction the services of the *Prayer Book*. In other

words, an essential part of the work of the Sunday School should be to make the children as familiar with their Prayer Book and Hymnal as the day school makes them with their spelling book and arithmetic. They are going to use them afterwards, and ought to know all about them. I would have the children own their own Prayer Books and Hymnals, if possible. If the Sunday School is in the morning, open with one-half the Morning Prayer and close with the other half, or else the Litany or Ante-Communion service, as before suggested. Teach the Prayer Book fully, historically and practically to every child in the Sunday School, so that they can turn to anything needed without having somebody to find the place for them. What would be thought of a day school, in which the children were taught a multiplication table, for instance, which had been made taking and entertaining, and which they were never going to use again in all their lives? Let it also be remembered that, in this work, we are teaching the children to bear the double witness of the Church against the Roman Catholic idea of music and liturgy on the one hand and the bold Protestant idea on the other. The Roman Catholic Church sings for the people as it prays for the people. The continental reformers, in the other extreme, put forward the individual and his frames and feelings for the service in the sanctuary. difference between the formulated ritual for priest and people on one hand and the undefined and unauthorised worship on the other. The one is a corporate act of worship, the other an individual act of worship, whereas David's idea, and the idea of this Church is, "Let all the people praise Thee, O God," in an act of common worship, led by priest and choir. The Mass is one extreme, the personal hymn the other, and the Church is to teach the children the grander and the golden way that lies between and leads to the majestic worship of the skies.

This leads to a reiteration of the fact that the *Prayer Book* and the Hymnal are the best tracts we can distribute in missionary work, and the training of the children to use and love these books as the best preparation they can have

to make them the best communicants for the Church. They are our best defence against Calvinism and Popery, and against the Mass and all false liturgical forms and custom. This will regulate the ordering of the Church's service in the coming generation and prevent our people from going to extremes. It might be added with a still larger thought, that we can thus best prepare our children by putting this music and truth into their hearts and memories to withstand the flood of unbelief that to-day is sweeping against all forms of sound words. Is this not an hour in which we need to train the children in these old paths and teach them the faith once and forever delivered to the saints?

Think of the future, think of the influence of this on our children in the Church now, upon their future, and if that future is to be won by this Church our children must so be trained and prepared to meet their grave responsibilities. Let us send them out in the ranks of the Church militant, armed wit' the whole panoply of God, and singing the old song of Moses and the Lamb for the Church's work and warfa:e. The Roman Catholic Church is alive to all this and assiduously trains all her own children and alas, many of ours. She disclaims proselyting, but a father asked his little girl, home for her birthday from a convent, to say her prayers at his knee, and, to his amazement (for he had been assured that her religious life should not be biased), the child said, "Papa, shall I say my Hail Mary and my Aspirations?" The father, astonished, asked: "Is that what you say for your prayers?" The child replied, "Yes, that's all."

GOD help us to be wise and faithful. The sects are singing our hymns and using our liturgy on their greatest occasions for their services and Sunday Schools, and shall we abandon them ourselves or fail to make the most of them? Shall we turn from them and trifle with other outworn ways that are fading in other hands like summer flowers? Can this be when finally we catch the thought that in our apostolic forms and matchless services, we have the only basis for Christian unity in this schism-split land and age? Our music and liturgy with our episcopate are

our heritage and our trust, and the measure of our responsibility. In these things let us train the children of the Church in all fulness and sincerity, that they may so train and teach their children, and help to win this fair land for Christ and His Church.

E. A. Bradley.

ARTICLE XXI.

BY THE REV. JAMES S. STONE, D.D.,

Rector of Grace Church, Philadelphia, and author of "Readings in Church History."

CHURCH HISTORY IN THE SUNDAY SCHOOL.

THE importance of Church History is generally conceded, but until certain facts connected with it are also recognised, the subject can scarcely have that charm which, in a sense, will compel its study. To some of these facts attention is herein directed.

That the Bible is largely composed of historical books and can in no part be thoroughly or fairly interpreted without the aid of history is significant. Indeed, only in the record of events can proof be afforded of the verity or the expediency of a theory or a doctrine, and when in the story of mankind the principles of religion are manifest, those principles have associated with them the certainty either of truth or of error. History is therefore the outline of human experience, the track along which man has journeyed, and the chronicle of deeds which he has done, of good or evil which have befallen him, and of hopes which have been either realised or frustrated. The facts of the past control the present; the hand is withheld from the fire because whenever it has touched the glow or the flame pain has followed. From that part man learns what he may do and what he may not do. In it will be encouragement and warning, the suggestion of triumph and of failure, the assurance that in the long run virtue and vice will have their appropriate rewards, and the proof that in spite of human infirmities and of temporary hindrances, the flow is onward, and in the progression of ages the ocean of infinite love and eternal felicity is approached; there will also be in the picture a beauty, and in the story a charm which in lighting the soul-burden and stilling the heart-sorrow cannot fail to please, and to benefit all who have eyes to see and ears to hear.

Thus history is a key to the solution of many problems. Christianity has fallen into schools or systems, which differ materially from one another in the interpretation and in the presentation of truth. But no matter how many or how great the separations, each party confidently appeals to the Bible as the foundation of its principles. Here history is of inestimable value. It testifies to the interpretations set upon disputed passages of Scripture by the men of primitive days. It shows how the Church in the earliest ages understood a given question. If, for instance, it be found that the first fathers so read the New Testament as to discover therein the doctrine of the Deity of CHRIST, the fact of episcopacy and the obligation of sacraments, and so acted upon their discovery that hymns and prayers were offered to the LORD JESUS as GOD, that Bishops ruled in the Church, and that Baptism and the Eucharist were observed, there is reason to assume that they were guided to their conclusions and their practice by the living voice of their progenitors in the faith, as well as by the written word of inspiration. It can scarcely be that men who sat at the feet of the Apostles, and learned by word of mouth the things of God, have no advantage over men who out of their own consciousness evolve an interpretation, and from their own prejudices devise a system.

Moreover, to trace out the advance of the Church through time, to show how it has been affected by the tides and storms of that sea across which lies its course, to discover its influence upon the world around, and to map out its conquests and number its triumphs, is indeed to bring into vivid realisation the magnificent truth that the tabernacle of God is with men, and that sometimes by fire and sometimes by cloud He is leading them to the destined haven. There is a stirring influence in the remembrance of the earnestness with which the first

believers accepted the truth. Their loyalty, devotion and sacrifice cannot but affect those upon whom have fallen the bewildering passions and the multitudinous pursuits of a later age. Even as every star fades in the orient glow, so did every ambition, joy, and hope of their life pass away in the glory of the heavenly light, and now that the whiterobed army of martyrs sing their Master's song in a better country, to the conscience of the Church their memory ever speaks of the splendor of sacrifice and the joy of obedience. Nor until the value of history is thus realised can it become a weapon of unwearying strength or a bulwark of immovable defence. Once, however, understand that history is the needle to prick the bubbles of vain imaginations, even though they are created by genius and appear radiant with sun-colors—once grasp its bearing upon the individual and the spiritual life, and there will be little difficulty in giving to it a charm that will grow with the increase of knowledge, and an attractiveness which will never lose its force.

The delight grows when the object is not to defend theories but to discover truth. That timidity which early caused the reader to hesitate passes away, and the boundless joy breaks upon his soul when he finds that in Anglicanism live the verities both of Scripture and of history. He begins to grasp the idea of the Church, its loveliness of spirit, its enduring strength, its unfailing assurance and its unending life. He realises the sweet mystery of sacraments, the unvielding ties of continuity and the splendor of extension through time and space. Doctrines become to him clearer and rites fuller of meaning. Fearlessly are the threads of thought and practice taken up-truth weaves them into a cloth of wondrous beauty and unfading colors, and amid the multiform and perplexing surroundings of the earthly life appears the Church, the handmaid of the LORD, loving as was the Rose of Moab, pure as was the Virgin of Nazareth, and speaking not of human things. but of the land beyond the radiant sun and of Him who is her heart's desire.

These emotions must be brought to the study of the

subject if history is to be made of permanent and pleasing use. More is also needed. In no sphere of thought are the contingencies of time and space so significant; nowhere are order and arrangement more necessary.

The bearing of geography and topography upon history is apparent, in view of the influence which climate and land formations have upon thought. Cisalpine life and transalpine life are distinct things; the valleys of Piedmont and the sand-skirts of Egypt produce different types of character; and they who see naught but sky and plain are not the same as they whose vision includes ranges of forest-clad and cloud-crowned mountains. The religious life of Northern Europe is not and never has been the same as that of Southern Europe; the one is artistic, emotional, acquiescent; the other is practical, enquiring and plain. The Teuton races care more for the subjective and the Latin more for the objective, and though both accept Christianity, yet each gives it an independent interpretation. Phœnician and Roman were impelled to their destinies by geographical considerations; the former had but a narrow coast-strip, and, prevented by mountain barriers from developing landward, were forced to traverse the wild waste of waters and to plant colonies on distant shores, but the latter were able to expand their Latium until they included many realms and subdued a continent. Egypt, too, has its history and its religion colored and shaped by the physical aspects of the country; through the long valley, hemmed in by limestone hills and naked seas of sand, flows the green-hued river, while across the cloudless sky, day after day, Horus drives with furious heat, until his chariot wheels make crimson lines, and the West receives him into its grave. Forever moved the waters—ceaseless stream of immortality; every morn freed Horus from the region of the dead to proclaim the truth of resurrection and the dream of transmigration. Beyond the Mediterranean and the forests of Central Europe, Nature appears in different guise. There the heavens are darkened with rain-clouds, and upon the low shores of the Netherlands and the rock-bound coast of Norway, the

billows of a wild ocean break with threatening force. Summer, indeed, has a beauty more exquisite than that of southern climes; but the storms of winter strip the trees and bleach the mountains, and both develop the powers of man and give to him conceptions of Deity more rugged and thoughts of religion more severe than those which come to people who live beside the Euphrates or amid the hills and woods of the Morea. History, therefore, must be read with the aid of maps and pictures. Unless the mind has a correct idea of locality and scenery, much

pleasure is lost and endless confusion ensues.

This, indeed, is partly the background which gives relief, contrast, and grace to the characters and events placed by the historian upon the canvas. Christianity appears amid surroundings which draw out fresh attractions and create new shades. Byzantine, Saracenic, Roman and Gothic culture have each an effect upon it, as marked as that of climate and altitude upon the flora and fauna of nature. Chrysostom, in the city beside the beautiful Orontes or in the magnificent Nova Roma, preaching in glorious basilicas to audiences ready to appreciate his golden rhetoric, presents an altogether different picture from S. Columba, sailing over the sea, in which lay his beloved Iona, to Irish and Scottish shores, there, in forest glade, by river-side or on hill-slope, to proclaim to rude and savage tribes the tidings of the CHRIST. Seclusion in the Hospice, amid the snows and storms of the great S. Bernard, scarcely develops the religious life as did seclusion in the Cistercian Abbey, on the banks of the winding Wye, amid the quiet loveliness of the Welsh marshes. He who can trace the course by which the monks of the Coelian Hill travelled from Rome to Canterbury, and can picture the scenes through which they passed, will have forever impressed upon his mind the splendor of Gregory's design, and the heroism of Augustine's mission. The romance of the middle ages has another color, when from great cities the scene changes to remote districts. Imagine the wintertide, and my Lord of Lincoln on his way to keep the Epiphany with the King at Westminster. He and his

chaplains, his chancellor, steward, and almoner, and some of the men-at-arms are mounted on horses or mules, but the servitors trudge along on foot. Watch is kept against bandits, who are both numerous and irreverent; nor did the popular conscience of the fourteenth century twinge at the thought of robbing a bishop. The roads are merely tracks across the country, full of holes and ruts, and at places deep with mire. Here the way lies through an unbridged brook, which, by the winter's rains, has been swollen into a wide and yellow flood; impassable, the guides say, but the Bishop determines to venture. When the company reaches the other side, there are missing some packages, a mule, and two or three servitors. Wet and cold, the survivors drag along the mud-trail; with chattering teeth the soldiers mumble English words not Chaucerian, and the clergy sob out Latin lines far from Ciceronian. However, before daylight dies, a village hostelry is reached. Salt beef and strong ale help somewhat; to-morrow things may be better. But to-morrow the wind drives the sleet and rain against the wooden shutters of the inn, and further journeying is out of question. Other rivers on the way have overflowed; the roads are worse than ever; the storm gathers violence and threatens continuance with every blast, and all that can be done is to sit in the dim, smoky room and listen to the howling without and to the murmurings within. Days may pass before travel can be resumed. Food becomes scarce: the atmosphere of the house grows stifling; the priest can hardly con his breviary and the jester has exhausted his wits and told his last story, and the poor Bishop sits with his feet at the smouldering fire, ill at ease, lest when he reaches Westminster Epiphany be overpast, and the King, who cares nothing for weather, but suspects him of purposely delaying his coming, may bring his days to a premature conclusion. Such a picture is not wholly imaginary. Amid like difficulties the prelates of old time journeyed, as they sought to fulfil the duties of their office; and to understand aright such men, to know what they were and what they did, and to give them a living and an individual

interest, they must be seen in their own land, with their life moulded by and submitting to the exigencies of their environments.

Nor should it be forgotten that the glory which surrounds the work of a Boniface in Germany, of an Otto in Pomerania, of an Olaf in Sweden, or of a Birinus in Wessex is not greater than that which rests upon the spiritual heroes who, some two centuries since, planted the Church in this Western land. There is a story which has not yet been fully told—a story which is worth more than the details of conventions or councils—a story which touches the heart surer and quicker than doctrinal disputes or sectarian quarrellings—a story, indeed, which will show that the founding of the American Church is as romantic and as beautiful as that of the establishment of the older Churches of Europe, and which will win the admiration of ages, and beneath the hand of genius receive that charm and immortality which poetic souls only can give.

That consideration which is given to place must likewise be given to time. Such expressions as "days gone by," "in ages past," or "in olden times," have remarkable indefiniteness. They may mean sixty years since, or 600 or 6,000—anything that is preterite. Generally, Christianity is allowed to have existed for eighteen centuries, but that lapse of time is rarely appreciated or measured. Things that have happened within that period escape relative setting; they might have occurred early or late, and simply lie in a confused and tangled heap. The result is like a seismic upheaval, in which walls and roofs lie upon the ground and foundations are forced out of their place—no design, proportion, or sequence. A block is picked up, but none can say to what part of the building it belonged.

Chrysostom is mentioned, but many know not whether Thomas Aquinas, George Fox, or John Wesley was his contemporary. Hence, some suppose that Ignatius, who died as a martyr in Trajan's time, founded the Order of Jesuits, and that Augustine, the champion of predestination, converted England. Thus, instead of that onward movement of the ages, regular and evolutional, all perspective is lost.

Mediævalism is thrust out of position and the martyrdoms under Pagan Rome and those under Papal Rome are supposed to be synchronous.

Now, much of the charm of history is in the fact that every age has features of its own, peculiarities and characteristics which cannot be truly copied, and which never really recur. A century is a long time-longer than most men see, yet in a century much happens. Take, for instance, the nineteenth. Conditions surround us to-day of which people a hundred years since knew nothing. They needed six weeks in which to cross the ocean; we can traverse it in six days, and send a message over in six minutes. This of itself is differentiating our age from theirs. So, in the tenth century, all Europe believed the end of the world was near; when the thousand years were up Satan would be unloosed, the battle of Armageddon would be fought and all things terrestrial would pass away. People did not care to buy or to sell; they died without having recorded their deeds or made their wills; kings went into monasteries and schools were turned into chapels; and no period is so scanty of material for the historian. Gloom rests on everything-a pall as of death, influencing thought and guiding action and resulting either in extreme piety or in extreme wickedness. So, again, the sixteenth century appears with all the buoyancy of rejuvenation. The Reformation comes; men's eves and ears are opened; their souls are freed; their hearts begin to beat as with the song and life of spring; and in the latter half of the century perhaps Europe reached the highest joy it has ever known. Elizabeth reigns, and England gives to the Church a Hooker and to the world a Shakespeare. Beyond the Atlantic are founded colonies which shall grow into nations—the voyagers and venturers become in spirit free as the winds that drive their ships and the waves that sweep the main. The work that is done in an age such as that is altogether different from that which is done in an age such as the tenth century. Yet these two periods are not the most remarkable. Every generation has its distinguishing traits, and just as

human idiosyncracies are known and acquaintances thereby recognised, so may each century be read and remembered.

Clearly also should be kept in mind the fact of personality, the truth that the men who have made history are not of one type or of one spirit, but present endless variety. Each has his own work and his own way of doing that work. Nor must one phase of his character be suffered to outshine other phases. The man must be considered as a whole, in his social and political relations as well as in his religious and intellectual. If he is to be looked at amid the surroundings of his age and land-under the lights and shadows of contemporaries and contingencies—the whole man must be placed upon the stage. Then his life becomes of more importance than his opinions, and from the life flows a charm which opinions can never have. For instance, Izaak Walton wrote two remarkable books, the Lives of Divines and the Compleat Angler. Both are masterpieces of literature, and show that the author loved both clergymen and fishing. But the work is enhanced so soon as the workman is seen. Izaak, honest-minded and quiet-souled, stands out as the loyal Churchman and the consistent Christian. In days of tribulation he steadfastly clings to the afflicted Church of England, ministers to the necessities of her clergy, guards jealously her interests, and ceases not to use the Book of Common Prayer, even though it is proscribed. Wealth he has not; he is but a tradesman, middling well-to-do, selling hosiery and draperies, and finding his amusement in wandering with rod and line beside the brooks of his neighborhood. He attends the ministry of Dr. Donne, whose sermons and poems ought to be familiar to the clergy, and he numbers among his intimate friends divines such as Usher, Sheldon, Chillingworth, and Hammond, and poets such as Abraham Cowley, and Drayton, of the Polyolbion. Late in life he married Anne, half-sister of Thomas Kerr, the saintly prelate, famous as one of the seven Bishops whom James I sent to the Tower, and still more famous as the author of the Morning and Evening Hymns. Kerr was about seven years of age when he came under the influence of Izaak

Walton. By the good old angler and his wife the lad was carefully guided into the paths of righteousness; to them he recited Catechism, Collect and Creed, and by them he was taught how to use and understand the Book of Common Prayer. It is in such homes that saints are made. The calm faith, undisturbed contentment, and earnest piety of Walton make his character beautiful, and when once his strong and noble personality is discerned, then is understood Wordsworth's lines upon his Lives:

There are no colors in the fairest sky So fair as these. The feather whence the pen Was shaped that traced the lives of these good men, Dropped from an angel's wings.

And so names become living realities. Associations cluster about them; they create sympathies and kindle warm emotions; and to our delight the people of the past are one with us both in our thoughts and passions, and in our hopes and fears. We see Anselm in the majesty of holiness, standing by the bedside of William Rufus; Colet giving Bible readings in old S. Paul's; Elizabeth addressing the troops at Tilbury; Sancroft refusing to read the declaration of the last Stuart king; and Keble shaping the lines of the Christian Year. By recognising personality we can bring the past again into the present. We see Wickcliffe's poor preachers traversing the country regions of England; we see the Waldenses hiding amongst their native hills and the Covenanters singing Psalms in the bleak damp Scottish air; we see the martyrs testifying in the flame for the faith which they hoped should be preserved whole and undefiled to the end of time; and we see generations of the past worshipping GoD in the hallowed words and rites of a book which has made itself dear to the heart of the Church. Unless we thus distinguish the individuals of the bygone ages we shall spend our time in the uninteresting labor of piecing together dry bones, which if at all completed, will only make a lifeless skeleton. No wonder some think history to be dreary. Treated as it too often has been treated, none can love it, and none can make it of practical use. Chronological tables and

lists of potentates and theological battles can never charm the soul or win the attention of ordinarily constituted men and women. Certainly the Sunday School will have no use for a subject thus construed. But taken as a real, living thing, the Church has everything to gain and nothing to lose by the study of history. Indeed, she cannot afford to pass it by. In it is power. In the flow of time

God speaks.

It is not reasonable to expect either that the Sunday School should divert its attention from those studies which are considered of superior importance, or that every teacher should undertake to teach history. But it is possible for most teachers to gain an intelligent idea of the subject, and, as opportunity afforded, to bring into use both instruction and illustration. Every Rector or Superintendent should impress upon the teacher the duty of reading upon the subject, and to it in the teachers' meeting an occasional hour should be given. In the Library should be a few books specially for the use of teachers and senior scholars. Young people recently confirmed should, for general instruction in Church life, be formed into a class, which should meet on a week-night, and in which history should have its place. In such a class might be read passages from accepted authors; a period or a character might be discussed, and something done to set the knowledge acquired in its relative position to other truths. There is no necessity to attempt an elaborate study of the whole nineteen centuries at one meeting; one personage, clearly understood, will be sufficient and good work. The magic lantern can be used to advantage. Nor need the fear of making mistakes hinder effort; mistakes are easily remedied when made by one of a reverent and honest spirit; the trouble arises from that self-sufficiency which neglects aids to the study, or which twists history to suit personal whims. People who have leisure and love reading will find in history a satisfaction which romance has not. It grows upon one; to repeat, I do not mean chronological tables, long lists of potentates, details of controversy, or theological definitions, but the life and actionthe movement of characters amid the scenery of their age and land. Perhaps if the reverend clergy themselves realised more the purpose and charm of history the Sunday School and the parish would soon feel that influence which, in the end, could result only in greater love for the Church, a sounder knowledge of the faith, and a truer recognition of the Almighty power and wondrous mercy of Him who guides the councils of men and rules in the midst of Zion.

James S. Stone.

The Petrine Claims.

The Petrine Claims. A Critical Inquiry by RICHARD FRED-ERICK LITTLEDALE, LL.D., D.C.L. London: Society for Promoting Christian Knowledge. New York: E. & J. B. Young & Co. 1889.

THE REV. DR. LITTLEDALE is already the author of by far the best popular treatise to put into the hands of Church people who may find themselves befogged by any ad captandum arguments on the part of the Church of Rome. His Plain Reasons Against Joining the Church of Rome—the work to which we refer—is compendious in form, lively and interesting in style, very moderate in price, and unanswerable in its statement of facts. The attempt of Father Ryder, even with the subterranean assistance of Cardinal Newman himself, to answer this little book, was a total failure; though the attempt was a solid recognition of the importance of the work, which it thus did not dispose of. A few pages were all that Dr. Littledale needed in reply.

His present work, on *The Petrine Claims*, is of a very different scope. Instead of comparing the Anglican and Roman positions, he now does what our controversialists have seldom done. Instead of simply defending our own position, Dr. Littledale boldly carries the war into Africa, and shows that the Romanists themselves, on the requirements of their own Canon Law, have not a leg to stand on; that their whole succession came to an end four hundred years ago, and that there can be found no possible mode of starting it afresh! And he not only asserts this, but he *proves* it, by the Roman Canon Law itself, by Roman historians, and by the Bulls of Roman Popes.

But this, though the conclusion, is by no means all. He traces the question fully from the beginning, showing that the case is deficient in *every point* required for the establishment of a valid "privilege," according to the Roman Canon

Law itself: and that there have been quite a number of breaks—even if there had been anything to begin with—besides the last, and longest, and most complete of all.

This work has been so admirably and so thoroughly done, that we should be glad to give a condensed statement of the whole process: but our space will hardly permit of that.

In the "Preface," Dr. Littledale points out that this book "does not touch the theological side of the matters in debate, save incidentally and subordinately; and is *solely* occupied with the *legal* aspect of the claim laid by the Papacy to sovereign authority over the Church Universal." He goes on to say:

For this claim is much more than a mere speculative theory, or even than a dogmatic principle; it is a *legal maxim* of the widest range and the most detailed application, directly affecting every matter and every act within the spiritual domain, whether belonging to the sphere of faith or to that of discipline. The questions of the authority of Creeds and Councils, of the competence of all ecclesiastical officers, of the valid administration of Sacraments, of the legitimacy of forms of devotion, of the terms of Communion requisite to Church membership, and all cognate ones, are inextricably bound up with this single proposition, which is thus of *supreme legal importance*.

This being so, and the 'Privilege of Peter' being alleged as conveying no mere honorary Primacy, but as concentrating the whole government and jurisdiction over the Church Universal in the person of the Pope for the time being, it is removed from the sphere of dogma and from that of speculation into that of practical and legal action, and therefore must be examined and tested by legal methods, in order to ascertain its credentials.

The claim usually takes two forms: that it is based on and warranted by a Divine Charter, contained in Holy Scripture; and that it has been in fact enjoyed and exercised, with the full recognition and approval of ancient Christendom, for a period so long and unbroken as to add a title by prescription to reinforce that conferred by the original charter.

The following pages are exclusively concerned with an investigation of these two theses, in their Scriptural, conciliar, and historical aspects; and the principles laid down by the Roman Canon Law have been applied throughout to guide the inquiry and determine the conclusions on purely legal grounds, as open to less dispute, and admitting of less evasion than the theological treatment of the controversy has usually proved.

We have here quoted the "Preface" almost entire, as giving, so clearly and succinctly, the leading difference between this work on *The Petrine Claims*, and our usual books of controversy against Rome. The issue is made

more narrow, more definite, and more decisive than in any other we know of.

The first chapter is devoted to the Legal Evidence of Scripture, first setting down the teaching of the Council of Trent, and that of the Vatican, and the Creed of Pope Pius IV about Holy Scripture, the "unanimous consent of the Fathers," and the infallibility of the Pope. As to this last, the author says:

As the entire claim of Papal Infallibility rests avowedly on asserted heirship to S. Peter, and right of succession to all his privileges, while no allegation is made that those privileges have been specifically re-granted to any Pope since his time, much less increased, developed, and amplified in any manner, it follows that the Pope can claim no more than is plainly discoverable as conferred upon and exercised by S. Peter himself. But the whole of the evidence now extant upon this head is confined to the books of the New Testament. The few meagre and uncertain notices of S. Peter's life which have come to us from uninspired writers, do not touch this question of his primacy, jurisdiction, and transmission of his powers at all. Consequently, the Gospel, Acts and Epistles contain not only his whole charter of privilege, but our whole means of ascertaining what he actually enjoyed and exercised in virtue of that charter.

It is indisputable, therefore, that the Roman claims if they have any firm basis—must establish clearly and expressly, not by mere possible implication or inference, the following points:

 That S. Peter was given, by Christ, a primacy, not of honor and rank alone, but of direct and sovereign jurisdiction over all the other Apostles.

(2) That this primacy was not limited to S. Peter's person only for his lifetime, but was conferred on him with power to bequeath it to his successors.

And now we come to the bed-rock of the peculiarity of this entire book—the testing of the "Privilege of Peter." It is the phrase, not of our theologians, but of the Roman advocates themselves—their favorite phrase. Dr. Littledale contends that "an exclusively Roman claim" cannot reasonably or even plausibly refuse to be tested by the Roman Canon Law itself; as, for instance, by pleading that the Petrine Privilege, being older than the Canon Law, cannot be subject to its rules. for, as he says, the question is as to the devolution of this privilege to the reigning Pope, whose claim to it must be subject to the tests of contemporary

Canon Law; especially since the claim itself was not formulated definitely till the fifth century. He says also:

The reason why the proof of it needs to be express and clear, is because privilege, being a private exception to the usual public course of law, either in the form of exemption from some burden generally imposed, or of enjoyment of some benefit generally withheld, is essentially an invidious thing, and requires fuller proof than any other right before it can be allowed as valid. Consequently, the Roman Canon Law has laid down the following broad rules (among others) to govern all cases of the sort:

Let the reader now mark well these Seven Roman Rules, which apply to all cases of Privilege:

The authoritative document containing the privilege must be produced.
 Decret, Greg. IX.

(2) Its wording must be certain and manifest, not obscure or doubtful. [Decret. Greg. IX.]

(3) It must be construed in the most strict and literal sense. [Reg. Juris.; Fagnan. de Past. et Prælat.; Zypæus de Privil. Consult.]

(4) If personal, it follows the person [not the office]; and it dies with the person named in it. [Boniface VIII.]

(5) It may not be extended to any other person, because of identity or similarity of reason, unless such extension be expressly named in it. [Decret. Greg. IX.]

(6) It may not be so interpreted as to deny, interfere with, or encroach upon the rights and privileges of another. [Decret. Greg. IX.]

(7) It is forfeited by any excess or abuse in its exercise. [Decret. ii, xi, 3, 1x.]

To one at all familiar with the Roman controversy, the tremendously destructive range of these Seven Rules, taken from the Roman Canon Law, is manifest at the first sight. They sweep the whole Roman fabric out of sight, like a house of cards. And this destructive sweeping is done with their own broom!

Dr. Littledale then quotes in full the three chief passages of Holy Scripture relied upon by Roman writers in proof of the Privilege of Peter: "Thou art Peter" etc., "When thou art converted, strengthen thy brethren," and "Feed my lambs, feed my sheep," showing how utterly they fail to comply with the Seven Rules, and giving further evidence besides of the impossibility of the Roman interpretation being the right one. In connection with the "Feed my sheep," Dr. Littledale alludes to S. Peter's question, almost immediately after, about S. John: "LORD,

and what shall this man do?" with our LORD's reply, "What is that to thee?" and adds:

It is obvious that if S. Peter had received jurisdiction over S. John only a few minutes before, his question was perfectly legitimate and reasonable, and merited a reply, as being his concern, because affecting one for whom he had just been made responsible. But the answer he actually receives can denote nothing short of S. John's entire independence, and the restriction of S. Peter's own commission to attending to his own specific and limited share of Apostolic work, with no right of control over S. John.

In commenting on the foundation on which the Church is built, it seems to us that Dr. Littledale might have made his position still stronger. He says, truly enough, that "even if we take S. Peter to be the rock, it appears that even this title does not stand alone in such sort as to constitute a gift of sovereign authority. For this same attribute of being foundations of the Church is in two other places ascribed to the Apostles generally, once by S. Paul: 'Now therefore ve are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of Gop: and are built upon the foundation of the Apostles and Prophets, JESUS CHRIST himself being the chief cornerstone; in Whom all the building fitly framed together groweth unto an holy temple in the LORD " [Eph. ii, 19-21]; and again by S. John: 'And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb' [Rev. xxi, 14]; where, moreover," says Dr. Littledale, "it is not unworthy of notice, that the first stone, a jasper, is much inferior in beauty and value to some of the remainder, as the sapphire, emerald, and chrysolite which severally form the second, fourth, and seventh foundations." [Rev. xxi, 19-20.]

This word "foundation" is used in two very different senses, which must be carefully distinguished. One is, the great bed-rock, the Deity of the Son of God:—"Other foundation can no man lay than that is laid, which is Jesus Christ, the same yesterday, and to-day, and forever." The whole Church, the House of God, the living Temple, is built upon that Rock. The other sense is, not that Rock itself, but the first part of the wall that is built upon that Rock. It is in this sense that we read of the Church as

being "built upon the foundation of the Apostles and Prophets," and, as above, of the "twelve foundations" in which are "the names of the twelve Apostles of the Lamb."

The former sense gives us the Deity of the Son of God, which S. Peter had just confessed: "Thou art the Christ, the Son of the living God." And this was the Rock of Deity on which the whole Church was to be builded. But where do we find the humanity of Christ in this great work? As Man, he is the corner-stone, the head-stone of the corner, the first stone laid in the foundation wall. This is in exact accordance with the language of S. Paul, who, after mentioning that we are "built upon the foundation of the Apostles and Prophets," immediately adds: "Jesus Christ Himself being the chief corner-stone," namely, of that same foundation wall. So that His Deity is the foundation of bed-rock on which the whole foundation rests: and His Humanity is the "chief corner-stone" of the wall built upon that Rock.

This then would make the jasper, which is the first stone of the twelve foundations, to signify, not S. Peter, but CHRIST Himself. It may not be so beautiful or so costly as some of the other stones mentioned. It was said of Him: "He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him." But jasper is of the color of blood-the blood of His Atonement. And it is the jeweller's touchstone, by which the true quality of the precious metals is tested. Moreover, we find the statement, just before the enumeration of the twelve foundations, that the entire wall, resting upon the twelve foundations, was of this same "jasper:" "And he measured the wall thereof an hundred and forty and four cubits. according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper." Now we have heard of Romanists claiming from this that communion with the See of Peter was necessary; and it would look like it, if the "jasper" signifies S. Peter. But if the jasper is CHRIST, the understanding of the whole is much easier: for every baptised person is surely made thereby a "member of CHRIST," and therefore a part of the jasper wall.

But we never heard of anybody being made a "member of S. Peter."

One thing more. In the opening of the fourth chapter of the Revelation we read: "And immediately I was in the Spirit; and behold, a throne was set in Heaven, and One sat on the throne. And he that sat was to look upon like a jasper and a sardine stone. And round about the throne were the four and twenty elders sitting, clothed in white, and on their heads crowns of gold. And before the throne were the seven lamps of fire burning, which are the Seven Spirits of God. And before the throne was the sea of glass, like unto crystal. And the four living creatures, each of them with six wings, and full of eyes within, rest not day and night, saying: Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come!" Will any one dare to say that all this proves that S. Peter was upon that throne, because the jasper means S. Peter? Even papal blasphemy will hardly go as far as that, although Pius IX did assume to himself the words, "I am the Way, the Truth, and the Life."

To go back now to the beautiful words of S. Paul. He says that we are "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief cornerstone:" and then he goes straight on: "In Whom"—that is, in Jesus Christ, not in S. Peter—in Christ, "all the building, fitly framed together, groweth unto an holy temple in the Lord." This covers the great bulk of the jasper wall. All the building is "fitly framed together" in Christ—not in S. Peter. It "groweth unto an holy temple in the Lord"—not in S. Peter. Holy Scripture is in perfect harmony with itself. But the Roman interpretation of these texts puts them in irreconcilable contradiction with similar expressions everywhere else in the Bible.

In the full discussion of the crucial text, "Thou art Peter, and upon this Rock I will build my Church," Dr. Littledale is peculiarly strong and clear. Cardinal Bellarmine was the author of an ingenious argument in favor of Rome. He assumed that our LORD was talking Syriac; and assured us that in Syriac there was only one word to repre-

sent the Greek *Petros* (Peter) and *Petra* (a rock). So that when our LORD said to Peter: "Thou art *Kipha*, and upon this *Kipha* I will build my Church," there could be no doubt that he meant what the Romanists would like to have him mean. This ingenious *guess* is unanswerably met by Dr. Littledale thus:

The reply is direct and conclusive, that both the Hebrew Cepha and the Peshittà Syriac Kipha, when they mean rock or stone, are of the feminine gender, which Cephas or Peter, as a masculine noun denoting a man's name, certainly is not, either in Syriac or Greek; and in the ancient Syriac version of this very passage, S. Matt. xvi, 18 (doubtless the most trustworthy gloss obtainable), the feminine pronoun is found united with the second Cepha.

Our Roman friends will therefore be compelled to abandon Cardinal Bellarmine's ingenious guess, unless they are prepared to assert that S. Peter was a woman, and that Pope Joan is the only legitimate successor of S. Peter on record! Yet Dr. Döllinger has proved that Pope Joan is a myth!

In considering [page 58] whether the "Babylon" mentioned at the close of S. Peter's first Epistle is the geographical Babylon on the Euphrates-a great stronghold of the Jews at that time-or is used mystically for "Rome," one consideration is omitted, which has always seemed to us conclusive against the Roman hypothesis. In Holy Scripture, whenever a number of different nations, countries or provinces is mentioned, the order is, to begin with that which is geographically nearest to the writer at his time of writing, and to end with the more remote. This order is the natural order, and it is never reversed. In S. Peter's Epistle, at the opening, he addresses it "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," which is the natural order to one writing from Babylon on the Euphrates, for Pontus is the nearest to that Babylon; and Asia (the proconsular province of that name, which contained all the "Seven Churches of Asia" mentioned by S. John in the Apocalypse, and was at the western end of what we call Asia Minor) and Bithynia, were the most remote from Babylon, and therefore are mentioned last.

The chapter on the "Legal Evidence of Scripture" ends thus:

So far, then, as the Papal claim is alleged to be of Divine Privilege, given by revelation, the Scriptures, treated as the chief document in evidence of claim, fail to satisfy the requirements of Roman Canon Law; for (1) they afford no lestimony whatever as to the annexation of privilege to the Roman See, or its transmission from S. Peter to any of his successors; (2) the evidence as to his own primacy is obscurely and enigmatically worded; (3) so far as its wording does go, it is a personal, not an official, grant, and thus dies with the original grantee; (4) if continued in the Ultramontane sense, it encroaches on S. Paul's privileges, which are more clearly worded.

Wherever the proof may be found, therefore, it is certainly not in the

Scriptures.

The next point taken up is the "Legal Evidence of Liturgies and Fathers."

In the Liturgies, there is found much that, directly and indirectly, destroys the Roman claim. For instance:

In the Liturgy of S. James, or norm of Palestine, we find: "For the stablishing of Thy Holy Catholic Church, which Thou hast founded on the rock of the faith, that the gates of hell may not prevail against it:" which is not exactly the same as the Roman idea that the Church was founded on S. Peter. And we also find supplication made "Especially for the glorious Zion, the Mother of all the Churches," which is rather different from the idea that Rome is the Mother and Mistress of all the Churches.

In the Liturgy of S. Mark, the first place in the commemoration of ecclesiastical persons, is assigned to the Pope or Patriarch of *Alexandria* (not Rome) who is described in one passage as "pre-ordained to rule over Thy Holy, Catholic and Apostolic Church:" but not one word about the Pope of Rome!

But the strongest of all is the Roman Liturgy itself, which, in the Collect for the Vigils of SS. Peter and Paul runs thus:

Grant, we beseech Thee, Almighty God, that thou wouldst not suffer us, whom Thou hast established upon the rock of the Apostolic confession, to be shaken by any disturbances," etc.

Even the Council of Trent itself, in its solemn decree upon the Symbol of Faith, speaks thus, after a long preamble: Wherefore it (the Council) judged that the symbol of the Faith, which the Holy Roman Church uses, should be set forth in the full wording whereby it is read in all the Churches, as that principle in which all who confess the faith of Christ must needs agree, and as the firm and only foundation, against which the gates of hell shall not prevail, which is of this sort: "I believe in one God," etc.

Now, seeing that one clause of the Creed of Pope Pius IV binds all who accept it, to receive all the "apostolic and ecclesiastical traditions, and other observances and constitutions of the same (holy Roman) Church; and another binds him to the definitions of the Councils, and chiefly that of Trent: it follows that no Romanist is free to hold that S. Peter was "the rock." He must—under pain of anathema—believe that the faith, or the Creed, is the "Rock" against which the gates of hell shall not prevail!

The summing up of the Liturgical Evidence is as follows:

The Liturgical Evidence is thus shown to be either positively against the Petrine Claims, or negatively incapable of being cited in their favor, although it is quite certain that, if any such view of S. Peter's peculiar rank as Head of the Church and Vicar of Christ had prevailed as unquestionably did prevail touching S. John Baptist's exceptional position as herald and forcrunner of Christ, we should find abundant and conclusive proof of it in the Liturgies.

In passing from the Liturgies to the Fathers in general, Dr. Littledale confines himself mainly to citations from those who are recognized as "Doctors of the Church," whose authority is not open to criticism from Roman Catholics: and he reminds us-not for the first time-that "nothing short of the unanimous consent of the Fathers may lawfully be followed by any Roman Catholic in the interpretation of Scripture"—so says the Creed of Pope Pius IV. And in his summing up of this branch of the evidence, he shows that there is not merely no "unanimous consent" of the Fathers in favor of Peter being the Rock, but there is a powerful preponderance of adverse testimony. Only seventeen are for the Roman view, against forty-four who take the opposite, besides eight others who take all the Apostles to be the Rock: while there is not one, of the whole of them, who adds anything to connect the text with the Bishop of Rome as successor or heir of S. Peter!

As to another of the three chief Roman texts: "when thou art converted, strengthen thy brethren," Dr. Littledale tells us, that of twenty patristic citations made by Bellarmine in favor of his view, all are quoted as from Popes, and eighteen of the twenty are from the False Decretals!

We cannot resist the temptation to a long extract closing the Scriptural and patristic part of the examination. But then it is so clear and good, and the illustrations from

modern usage are so apt!

Thus an examination of the glosses of the Fathers on the three texts alleged for the Petrine Privilege results in one of two issues. Either there was no such privilege, as distinguished from the joint powers of the Apostolate, conferred upon S. Peter at all; or else-and this is the better way-his special privilege was limited to preaching the first Pentecostal sermon, and afterwards converting Cornelius-events which are absolutely incapable of repetition: even God Himself (if it be lawful to say so) not being able to recall the past, so that no one else, after S. Peter had once done these two things, could be the first to teach Jews or Gentiles; just as no Pope can follow S. Peter in being first to confess Christ. No other distinction is named by the ancient Fathers, is claimed by S. Peter himself [Acts xv, 7], or is discoverable in Holy Writ. And, consequently, if this be the privilege of Peter, it did not merely die with him, but was possible for even himself to exercise not more than twice in his lifetime, so that is absolutely incommunicable and intransmissible, and incapable of serving as a precedent for any claim whatsoever based on alleged succession to his authority and primacy. If it could be strained to mean anything it would be that each Pope must needs start as a missionary pioneer to some country or nation which had not yet received the Gospel. But no Pope has ever done so. With this collapse of the alleged evidence, the whole case for the Divine character of the Roman privilege is really gone, and no mind trained in the investigation of testimony, and free from overpowering bias, can do other than dismiss it.

But what about the high-sounding, complimentary titles that are given to S. Peter in many ancient writings, which are said to imply some authority over the other Apostles? Is he not styled sometimes—especially from the fourth century, and by Eastern writers—"prince," "head," "president," "captain," and the like? Do these prove nothing? Hear the reply:

Now what these epithets (none of which, by-the-bye, is found until the fourth century) prove, is the high estimation in which the ancient Church held S. Peter, and the fact that it believed him to enjoy some priority amongst the Apostles. They would be important evidence against any attempt to maintain that, owing to S. Peter's fall and denial, he had, in the belief of early Christians, forfeited his office irreparably (as a strict Novatian might have taught), and had been looked on with a suspicion extending not merely to his rank, but to his teaching, such as we know to have existed against S. Paul.

What they do not prove, nor even seem to prove, is the Divine grant of supreme jurisdiction. For they are not authoritative titles, either found in Holy Scripture, or conferred by conciliar decree. The fact that nothing in the smallest degree resembling even the least exalted of them is discoverable in the New Testament deprives them of the mark of revelation; the fact that they are not common to the whole Church, leaves them without that of universal consent. They bestow nothing, and they define nothing. But what we are in search of is an express bestowal of exceptional privilege, as divinely revealed and clearly defined.

The matter may be illustrated thus: The title of Great or Grand Duke, in modern Europe, means one of two things, either sovereign authority, as in the case of the Grand Dukes of Baden, Saxe-Weimar, Oldenburg, Hesse, and the two Mecklenburgs, or else membership of the Russian Imperial family. But the celebrated Duke of Wellington was and is known as the Great Duke, and is frequently so described in English literature, notably in the Laureate's funeral ode. Let us suppose the case of a remote successor of his in the dukedom claiming this epithet as hereditary, and as conferring sovereign power, imperial rank, or even precedence, over all other English Dukes. How would it be treated? Not by a denial of the fact that the epithet was applied to the first Duke of Wellington, nor yet by an attempt to explain away the epithet itself as a mere piece of rhetoric-rather admitting its entire fitness—but by examining the original patent of the dukedom, in order to ascertain if a clause embodying this particular distinction were part of it. And, on its absence being certified, it would be at once ruled that, however deserved the epithet might be, it was not conferred by any authority capable of bestowing either civil power or social precedence, and must therefore be regarded as a mere personal token of popular admiration, conferring no rights whatever on its subject. Nor would the case for the claim to sovereign rank be mended by advancing proof that the first Duke of Wellington was Prime Minister of the Crown for part of his life, and Commander-in-Chief for a much longer period. For it would have to be shown, in the first place, that these posts connoted irresponsibility to any superior; and in the next, that the patents which bestowed them made them hereditary, and not merely personal. But in S. Peter's case, we have the original Divine patent, in which no clause of superiority or transmissibility occurs, and no expressions of individual human respect can read an additional title, article or section, into it.

In the second place, the great majority of these epithets occur in documents of the Eastern Church, which has never at any time admitted the Roman claims of supremacy, and which therefore obviously puts no such interpretation on its own language. The Western titles of S. Peter are fewer, and far less imposing.

And thirdly, not only are equally strong phrases used concerning S. John, and yet more forcible ones concerning S. James, but nearly every one of

these special ones is applied to S. Paul as well as to S. Peter; so that even in the modern Roman Church they are grouped together as 'Princes of the Apostles.' So, too, when the full heraldic titles of an English Duke are set forth, he is described as the High, Puissant, and most Noble Prince—words which scarcely seem to allow of rivalry, but which are common to every Peer of the same grade; while all Dukes have to yield precedence to a mere Baron who happens to be Lord Chancellor, President of the Council,

or Lord Privy Seal.

In a note, Dr. Littledale enumerates some of the sounding titles given by the Fathers to other Apostles than S. Peter-titles about which our Roman controversialists are singularly silent, while they pick out everything of the sort that they can find about S. Peter. For instance, S. Chrysostom speaks of the "pillar of all the Churches throughout the world, who hath the keys of the Kingdom of Heaven." If this had been said about S. Peter, we should never hear the last of it, as a proof of the universal sovereignty claimed for S. Peter. But as S. Chrysostom uses these words about S. John, the case is totally changed, and these strong words mean-nothing at all. So, again, the same eloquent Saint speaks of another Apostle as "the type of the world," "the light of the Churches," "the basis of the faith," "the pillar and ground of the truth;" which would mean full Ultramontanism if they were said of S. Peter; but as they are only said of S. Paul, they go for nothing. S. James, too, is called "bishop of bishops," in another place, "prince of bishops," in yet another, "bishop of the Apostles," and again, "chief captain of the New Jerusalem," "leader of the priests," "prince (exarch) of the Apostles," "summit of the heights," etc., all of which would be splendid jewels in the tiara of S. Peter; but, being only said of S. James, they all go for nothing.

The investigation of the three most ancient and important sources of testimony, Holy Scripture, early Liturgies, and the comments of the Fathers on the Petrine texts in the Gospels, having thus resulted in a clear failure to establish the "Petrine Claims," our author next turns to the "Legal Evidence of Conciliar Decrees." He begins by quoting the

clause from the Creed of Pope Pius IV:

I likewise undoubtingly receive and profess all other things delivered, defined and declared by the Sacred Canons and General Councils, and especi-

ally by the Holy Council of Trent; and I condemn, reject and anathematize all things contrary thereto.

To this he adds the famous profession of S. Gregory the Great, embodied in the Canon Law, in which he receives the first four General Councils as he does the Four Gospels. And also, the solemn profession made by every Pope at his elevation, which is this:

The eight Holy General Councils—that is, Nice first, Constantinople second, Ephesus third, Chalcedon fourth, Constantinople fifth and sixth, Nice seventh, and Constantinople eighth—I profess with mouth and heart to be kept unaltered in a single tittle [usque ad unum apicem immutilata servari], to account them worthy of equal honor and veneration, to follow, in every respect, whatsoever they promulgated or decreed, and to condemn whatsoever they condemned.

The Apostolic Canons, the most ancient of all, are of course silent about the Papacy. They say:

It is fit that the Bishops of each nation should recognize their Primate, and treat him as Head, and do nothing of moment without his assent . . . But neither let him [the Primate] do aught without the assent of all; for so shall there be concord, and God shall be glorified through the Lord in the Holy Spirit.

This is the rule throughout the entire Anglican Communion. We cannot allude here to all the Councils mentioned by Dr. Littledale: but there is a very important passage in regard to the famous third Canon of the Council of Sardica, which the Popes of Rome, on four different occasions, in four different places, and at four different times, tried to palm off as a Canon of the Great Council of Nice. Every time the fraud was exposed: yet with brazen front the attempt was renewed, whenever a difference of place or circumstance held out a fresh chance of success. That third Canon runs thus:

If in any province a Bishop have a dispute with a brother Bishop, let neither of them call in a Bishop from another province as arbiter; but if any Bishop be cast in any suit, and think his case good, so that the judgment ought to be reviewed, if it please you, let us honor the memory of S. Peter the Apostle, and let those who have tried the cause write to Julius, Bishop of Rome, that if needful he may provide for a rehearing of the cause by the Bishops nearest to the province, and send arbiters; or if it cannot be established that the matter needs reversal, then what has been decided is not to be rescinded, but the existing state of things is to be confirmed.

Besides this Canon 3, their Canon 4 provides that a Bishop, deposed by a local Synod and appealing to Rome.

shall not have his see filled up till the Pope has confirmed the sentence; and their Canon 5 empowers the Pope either to commit the rehearing to the Bishops of the neighboring Province, or to send a legate of his own to rehear the cause. Now this Council of Sardica was held in the year 347, and yet these canons were never heard of until the year 419-seventy-two years after, and then the Pope tried to palm them off as Nicene! Even if genuine, they died with Pope Julius, according to the rules of the Roman Canon Law concerning privilege: "If personal, it follows the person (not the office); and it dies with the person named in it." Julius is the person named, and no one else. Also, "It may not be extended to any other person, because of identity or similarity of reason, unless such extension be expressly named in it." There is no extension expressly named in the Canon, nor even the least hint of such a thing. Therefore the Canon died with Pope Julius, more than 1,500 years ago. But Dr. Littledale has something yet more damaging to say about these famous Canons:

No satisfactory evidence exists for the authenticity of these Canons, and there is much reason for suspecting them to be a sheer fabrication at Rome. For no hint of their existence occurs till they were falsely alleged in 419 as Nicene Canons by the Papal Legate at Carthage, while the African Bishops contented themselves with disproving that one fiction, but evidently knew nothing else whatever about them, not being able to assign them even to Sardica, obviously because they had never heard of them before; whereas the invariable rule of the time was to send the Acts and Canons of Synods of more than provincial character round to all the great Churches for approval; so that the Sardican Canons, if genuine at all, must have been known at Carthage, at any rate by 424, after attention there had been drawn to them five years previously, and a consequent search made, supposing no earlier information to have been accessible, as there must have been, since Aratus of Carthage was at Sardica; and would have brought back any Canons.

What is more, there is entire silence on this head in the Acts of Constantinople in 381, and of Chalcedon in 451, albeit both dealing with the question of appellate jurisdiction; nor does S. Athanasius refer to these Canons. And though S. Augustine's silence may be explained away on the ground that he mixes up the Council of Sardica with the seceding Arian Synod of Philippopolis, no such excuse accounts for the equal silence of SS. Basil and Epiphanius, and of the three great ecclesiastical historians of the time, Socrates, Sozomen, and Theodoret, none of whom know of any Sardican document except the Synodical epistle. Seeing that the Canons, if genuine, altered for the West the system of appeals which had prevailed in the Church

up to that time, based as it was on the rule of the civil code that all cases should be ended where they originated, their legal and historical importance is such that this unbroken silence is nearly unaccountable. Nor is any example known of their having been avowedly acted on anywhere in the West-precisely where the canons of the Council must have been known and in many provincial archives, whereas they are cited only in Papal missives to Churches whose Bishops were not at Sardica. And as their Nicene character was alleged for the fourth time so late as 484 by Felix II, in his dispute with Acacius of Constantinople, it is obvious that this persistence in one falsehood makes the presence of another more likely. No one at Rome could have honestly believed them to be Nicene, because they expressly name Pope Julius, who did not begin to sit till 337, twelve years after the Council of Nice (a few Latin MSS. have Silvester here, an obviously fraudulent correction). The policy of urging them as Canons of a great Council like Sardica, when it proved impossible to gain credit for them as Nicene, is so evident that its not being adopted prompts a suspicion that they were well known at Rome not to be decrees of any Council whatever, so that any strict inquiry must tend to the same result, and that being so, it was more politic to keep up the Nicene claim. No Greek text is known earlier than the sixth century, and a very suspicious circumstance marks the three oldest Latin texts, the Prisca, that of Dionysius Exiguus, and the true Isidore. These, as a rule, give independent and various translations of all Greek Canons, but they agree verbally for the so-called Sardican Canons. The inference is, that there was never a Greek original at all, but only a Latin forgery. If so, the whole fabric of Papal appeals falls, for it has no other basis. Indeed, the non-Sardican origin of these Canons has been strongly asserted of late by a learned Italian theologian, Aloysius Vincenzi, in his treatise, De Hebræorum et Christianorum Sacra Monarchia, Vatican Press, 1875, who places them considerably later, and inclines to think them African.

The well-known case of Apiarius, an immoral African priest, who persuaded Pope Zosimus to back him up in an attempt to overrule the African decision against him, is thoroughly discussed by Dr. Littledale. It was in this contest that the Pope tried to pass off the so-called Sardican Canons as Nicene. The African Bishops at once challenged their authenticity, and sent special messengers all the way to Alexandria, Antioch, and Constantinople, and all the attested copies in these cities demonstrated the fraud of the Pope. They enacted a new Canon at once, forbidding all appeals beyond sea, or to any authority save African Councils and Primates, under pain of excommunication throughout Africa. And, finally,

The Council sent a synodical letter to Pope Boniface by two legates, complaining of his conduct in reinstating Apiarius, disputing the genuineness of the Canons alleged by Faustinus (the Bishop whom the Pope had sent on this business), and telling the Pope in the plainest language that nothing should make them tolerate nis conduct, or suffer such insolence (typhum superbia) at the hand of his emissaries—a protest virtually aimed at himself, who had commissioned and despatched them. One of the signatories of this epistle was S. Augustine.

Just think of S. Augustine—that great saint—signing a letter like this addressed to the Pope of Rome of his day!

And very probably he was the writer of it as well.

But the Pope stuck to his miserable Apiarius, who had been a second time deposed for immorality. It was Celestine I who undertook to rehabilitate him this time, and to send him back to Africa, with the same Bishop Faustinus, to obtain his reinstatement there. But his guilt was proved at the Council by his own confession, and his degradation confirmed:

Hereupon the Fathers wrote to Pope Celestine, telling him that they had ascertained that the alleged Nicene Canons were not of that Council at all; that the Pope had transgressed the genuine Nicene Canons by interfering in another province; and that they could find no authority for his undertaking to send legates to them or any other Churches, so that they begged him to refrain from doing so in future, for fear the Church should suffer through pride and ambition: and added that they were quite competent, with the aid of the Holy Spirit, to manage their own affairs on the spot, better than he, with less local knowledge, could do for them at Rome, ending by telling him that they had had quite enough of Faustinus, and wanted no more of him.

That was the outspoken and manly way in which the Church of North Africa resisted and repudiated the meddling of the Pope, when he first began to do business in that line. Would that all National Churches had had the

courage to keep it up in the same strain!

The third General Council met at Ephesus only seven years later, in 431, and seems to give us a distinct echo of this African business in its Canon VIII, which enacts that no Bishop shall invade any province which was not from the beginning under his jurisdiction or that of his predecessors:

And if any should so occupy one, or forcibly subject it to himself, let him make personal restitution, lest the statutes of the Fathers should be violated, and lest the pride of power should creep in under the pretext of a sacred office, and thus we might unknowingly and gradually lose that freedom which JESUS CHRIST OUR LORD and SAVIOUR of all men obtained for us with His precious blood, and bestowed upon us.

The next General Council, of Chalcedon, in 451—only twenty years later—gives further and unanswerable proof of the same great contest. The *Tome* of Leo—after full and close examination—was accepted as the correct statement of the doctrinal issue then pending. But as to disciplinary authority, the celebrated Canon XXVIII was the heaviest blow the rising Roman ambition had yet received:

The Fathers with good reason bestowed precedency on the chair of Old Rome, because it was the imperial city, and the 150 God-beloved Bishops [the Council of Constantinople], moved by the same view, conferred equal precedence on the most holy throne of New Rome, rightly judging that the city honored with the Empire and the Senate should enjoy the same precedence as Rome, the old seat of Empire, and should be magnified as it was in ecclesiastical matters also, being second after it.

To make this still stronger, the Canon went on to confer upon the Patriarch of Constantinople the right of ordaining all the metropolitans of Asia, Pontus, Thrace, and the Bishops in barbarous regions—a larger domain of territory and population than then belonged to the Patriarchate of Rome. Now when this Canon was first read, the Roman legates—the only members present from the West—rose and left the assembly. The next day, when they returned and found that, without a word of objection from anybody. it had been unanimously adopted, they demanded another session for its abrogation, asserting that the Bishops had been forced by imperial pressure into that unanimity, and producing a forged version of the sixth Canon of Nicæa, in which the words "The Roman See hath always had the primacy" had been interpolated. But they failed utterly. Their forged interpolation was immediately exposed. Their charge of imperial pressure was scouted. The Canon stood, and has stood ever since. The then Pope, Leo the Great, resisted this Canon always, and pretended to nullify it, not on the ground that it contradicted the privilege of Petermark that!-but only because it conferred upon Constantinople the second place, till then given to Alexandria, and interfered besides with the rights of many metropolitans. But after long resistance, Rome herself has, in fact, swallowed her disappointment; and in the three-fold recognition

of the General Councils, makes no exception of the XXVIII Canon of Chalcedon. Every Pope professes that the acts of the General Councils are "with mouth and heart to be kept unaltered in a single tittle," that he will "account them worthy of equal honor and veneration," and will "follow, in every respect, whatsoever they promulgated or decreed, and condemn whatsoever they condemned." On this most important point, Dr Littledale well says:

Either the Council, in holding that the Roman primacy is a mere human and ecclesiastical dignity, conferred by the Church, and not a Divine and inalienable privilege, was wrong on the point of fact, or it was right. If it was wrong (apart from the objection that then the whole fabric of Conciliar authority falls, as no Council has ever been more authoritative than Chalcedon, or more definitely acknowledged by the Roman Church itself), then, since its dogmatic decrees are allowed to be the standard of orthodoxy, and yet as it must have erred in dogma if the Roman primacy be matter of faith, the conclusion is, that the said primacy is at best not matter of dogmatic faith, but only of historical fact; and so the Canon supplies proof that the Church of the fifth century did not hold the Papal claim to be of Divine origin or theological obligation. On the other hand, if the Council was right on the point of fact, there is nothing left to be said in favor of even the historical character of the alleged Petrine Privilege.

Dr. Littledale then tests the principle at issue, by looking at the position of the other great Sees. "If the allegation of the Council be true," he says, "that the civil position of Rome was the sole cause of its ecclesiastical primacy, then the same principle will be found to affect the precedence of other great Sees. On the other hand, if the Ultramontane contention be true, then the rival principle will be seen at work, and the Sees will be found to rank according to the dignity of their founders or the august character of their traditions." He then shows that Jerusalem, the Mother of all the Churches, when sunk into civil insignificance, was only a suffragan See of Cæsarea, and when afterwards elevated to a Patriarchate it was the last, and not the first, in rank, though founded by CHRIST Himself and the whole College of the Apostles. Then Alexandria -which was the second city in the Empire for size and importance—was not founded by any Apostle at all, but only by S. Mark the Evangelist. Yet it always outranked

Antioch, the third largest city in the Empire, though S. Paul had labored there, and S. Peter was said to have been Bishop there for seven years before he translated his Episcopal chair to Rome. Ephesus, though Apostolic by at least two claims, through S. Paul and S. John, never rose to higher rank than that of exarchate or primacy. If, therefore, the greatness of the Bishop of Rome is to be traced to the greatness of the founder of the See, it is in contradiction to the principle which prevailed everywhere else throughout all Christendom: just as, if we are to interpret the "rock" to mean S. Peter, we must contradict the invariable use of that word in all the rest of the Bible, Old Testament as well as New. Dr. Littledale sums up the evidence:

Thus the evidence of Church history amply justifies the Pathers of Chalcedon, and proves that they were right in alleging that the political supremacy of Rome as the capital of the Empire, making it the natural centre of all business affairs, and the chief resort of travellers from all quarters, made it also the most convenient centre for that great missionary organisation, whose battle was emphatically fought in the large towns, as the now significant word 'pagan,' once meaning 'rustic' or 'villager,' teaches us. And down to the middle of the third century all the extant evidence shows that the primacy was held to reside in the Church of Rome, not in its Bishop, who derived his importance from the See, not viceversa. S. Clement, for instance, writes to the Corinthians in the name of the Roman Church, not in his own.

But we must shorten sail, or we shall never get through this masterly and most interesting work. We have thus far touched upon only 100 pages out of more than 350. And the further we go, the keener is the historical analysis, the more trenchant the criticism, the more unanswerable the refutation of Roman assumptions and deliberate frauds. The many doctrinal somersaults of Vigilius, and the palpable and notorious heresy of Honorius, are mercilessly shown up. Merely "local Italian Synods," not even professing to be œcumenical, are shown to have deposed Popes, and these depositions have always been counted valid. The acts of the Councils of Pisa, Constance, and Basle are carefully stated, and at the two former, the deposition of existing Popes and the election of Alexander V and Martin V are regarded as valid. Dr. Littledale keenly says:

It is obvious that if the 'privilege of Peter,' as affirmed in the Vatican Council, be a Divinely revealed verity, and the Pope be in truth the Head of the Church, his inferiors could not possibly sit in judgment upon him, nor could the body, without committing suicide, cut off its own head. Therefore, if the attitude taken up by the Councils were heterodox and unjustifiable, we should find their nominees to the Papacy rejected as pretenders, schismatics and heretics, and their acts disallowed as null and void.

Precisely so in English history, the whole Parliamentary annals of England under the Commonwealth are now a legal blank, and no Acts of Parliament nor decisions of the law-courts between 1641 and 1660 can be cited as of authority, or as having the smallest legal validity. But no such disavowal of Pisa and Constance exists in ecclesiastical history, and the claims of Alexander V and Martin V to be true Pontiffs and successors of S. Peter have never been disputed; albeit their title depends wholly on the validity of the deposition of their predecessors, which created the vacancies in their favor. Had there been any such collapse of the opposition at Pisa and Constance as that which left Eugenius IV ultimately victor over the Council of Basle, we should have merely proof that modern Ultramontanism was not then universally received, but none that it was not in the right, and entitled to be so received; but the triumph of Pisa and Constance over Papal resistance is decisive of the controversy, and refutes the Vatican decrees of 1870.

But, to our extreme regret, we must altogether omit from Chapter IV to Chapter VII, inclusive, though a most interesting and important article might be made from them alone. All the strong points are brought out so clearly and forcibly, and the underlying *principles* are set forth with such terseness and clearness. One such point we must quote, however, before we pass on. In quoting facts from history, as bearing upon Papal claims, Dr. Littledale most justly says:

It is to be distinctly remembered, that any negative examples are very much more to the point than positive ones can be. This proposition may strike persons unfamiliar with the rules of evidence as being unfair, for they may naturally suppose that at least equal weight should be given to the facts which make in favor of Papal supremacy, and to those which make against it. That would be perfectly true if the claim made for the Popes were simply that in virtue of their office they held the most prominent position in the early Church, and often exercised a preponderating influence in ecclesiastical affairs. Occasional proofs of their being unable to secure their ends, or enforce their authority, would establish no more against this view than the failure of many English Acts of Parliament to effect their object, or to obtain popular recognition and obedience, establishes against the general proposition that England is habitually governed by laws enacted in and by Parliament. Yet, in truth, no dispute exists so far, and, were nothing further demanded on behalf of the Popes, the controversy would die out for want of

materials. But the claim is that of an original and indefeasible Divine right of direct sovereignty and jurisdiction, both in matters of faith and of discipline, exercised from the first by the Popes, and acknowledged by the whole Catholic Church. Every instance which makes against these pretensions is a flaw in the case, and is like a gap in a pedigree by which right of ownership to a title and estate is sought to be established. And if several such flaws and gaps be discoverable, they settle something further: for they not merely disprove the claim of special privilege, but make it impossible to sustain the Supremacy as a matter of prescription, and as having thus such ancient and universal consent on its side as to raise a strong presumption in favor of primitive Christendom having ranked it as a Church ordinance, equally with Infant Baptism and Sunday observance, for which no express Divine sanction is recorded. And any evidence which tends to show that the power of the Roman See did, in fact, become greater in the lapse of time, and gradually overpower resistance, at once helps to show its purely human character. For a Divinely bestowed authority is always strongest at first, growing weaker in popular regard as the memory of the original grant is weakened, which the instances of Moses and of the Apostles sufficiently prove; whereas a human authority, continually reinforced, often tends to grow, as the power of the French kings grew from Louis XI to Louis XIV, and as the power of the House of Commons has grown in England, from the Restoration to the present day.

Remembering this idea of gaps or flaws in a pedigree, which is exactly the one we have to deal with, let us turn to the chapter that closes this remarkable book.

In the idea of transmitted authority, all are familiar with the maxim that no one can convey to another a power which he does not himself possess. In consecrations to the Episcopate, each of the three or more Consecrators possesses that episcopate which, unitedly, they give to the one upon whom they lay hands. Any one of the three could do it: but for abundant security the Canons require three at least, so as to have a three-fold cord of certainty. There is, thus, the direct touch of conveyance, between those who have it, and him to whom, by that act, they give it. This is the Divine plan, followed in the Apostolic Church from the beginning, and kept up in all parts of the Catholic Church to this day.

To show how it operates, take, for instance, the case of any priest ordained by Bishop Doane of Albany. He himself was consecrated by five other Bishops. And following back the consecrations of these five, and so on, up to the reception of our Episcopate from England, eighty years

before, it will be found that every priest ordained by Bishop Doane represents, in his own person, no less than sixty-eight Bishops of our American Succession, besides the original English prelates from whom we derived it, and several others who have taken part in subsequent American consecrations. The true idea of the Apostolic Succession is thus, not a simple chain of single links, where the breaking of a single link anywhere destroys the continuity of the chain: but it is a complete network, from which any one strand would never be missed. The destruction of the Apostolic Succession is simply a moral impossibility.

The idea of the Papal succession is the very reverse of all this, and is an absurdity in itself. As a channel for the perpetuation of transmitted authority, it is an impossibility, for no Pope ever gives it to his successor. No two successive links of the Papal chain ever interpenetrate. Sometimes weeks, or months, or even years have intervened between the death of one Pope and the election of his successor. And when the successor is chosen, from whence does he get his power as Pope? From his predecessor? No! His predecessor did not even know who should succeed him; never said a word to him about it; gave him no power, no symbol of investiture, no symptom even of anything. Does the new Pope then get the power from the Cardinals who elected him? No! for they never had it. Only the previous Pope had it, and he died without giving it to anybody. Where then does the new Pope get it? The links of the Papal chain of transmission, it is thus seen, never interpenetrate. They can never even get close enough to one another to touch on the outside! There is a total solution of continuity on the death of every Pope, and there is no possible way to help it!

But this is not all. The Papal theory is beset by radical difficulties of its own, which would wreck it completely without any comparison with a better system. We all understand what is meant by the possession of power defacto, and consider that sufficient in temporal affairs, even if it be not at the same time de jure. But "it is an axiom of Latin Theology and Canon Law that unlawful possession

of the Papacy confers no rights whatever, and that all acts done by one who is Pope de facto without being also Pope de jure, are null and void." And "this nullity extends, of course, to the institution of all beneficiaries within the area of the quasi-Pope's domestic jurisdiction, and to the creations of Cardinals. That is to say, a false Pope may seriously affect the competency of the electoral body which will have to choose his successor." For Cardinals "are not specially ordained, as Bishops and Priests are." These latter may be possessed of perfectly valid orders, and yet have no legal right to a particular benefice or See. But no Cardinal has any shadow of claim to the red hat, or to be one of the electors of a Pope, unless the Pope who named him had full powers. And to make confusion worse confounded, "another maxim of Latin Theology is, that any doubt as to the rightful tenure of the Papal Chair by any claimant, is to be ruled against him, not for him, as is laid down expressly by Bellarmine, who says: 'A doubtful Pope is accounted no Pope.' This includes all cases of disputed elections, whenever there is not full proof of the valid election of the particular claimant who ultimately prevailed." And there were no less than thirty-nine anti-Popes before the Great Schism: a fact which proves, as Dr. Littledale well says, "that no Church is so lacking in the note of Unity as the local Roman Church. It has been the typical home of schism." And yet we are told that submission to the absolute despotism of Rome is the only thing that can preserve the unity of the Church!

But we have not yet reached the end. There are laid down for us, in the Roman Canon Law, four cases of absolute nullity, admitting of no dispute. They are these:
(1) "Intrusion by some external influence, without any election by the constituency." (2) "Election by those only who are not qualified to elect." (3) "Simony." (4) "Antecedent personal ineligibility of certain definite kinds, such as bastardy." And, as if all this were not enough, there are cases of "highly probable nullity," such as those of heresy, whether manifest or secret, and whether previous to, or after, election to the Papacy: and these are "highly proba-

ble only, and not absolute, because, while there is a consensus of theologians and canonists on the subject, there is no express decree of Canon Law to the same effect."

As we cannot give full attention to all these points, let us look for a moment to what is said of *Simony*.

Dr. Littledale gives a chain of authorities, from the Apostolic Canons down to Pope Julius II, including Canons of General Councils, all agreeing that simony is fatally destructive of Holy Orders. The Apostolic Canons declare that "if any Bishop, Priest, or Deacon obtain this rank by money, let him be deposed, and his ordainer also, and be altogether cut off from communion, as Simon Magus was by Peter." The General Council of Chalcedon ordains the same, and adds that "if any one act as go-between in such scandalous and illegal transactions, if he be a cleric, let him be degraded from his rank." A Roman Synod, under Gregory VII, declares that "All crimes are accounted as nothing in comparison with the simoniacal heresy. . . . Ordinations performed for money. . . . we decide to be null and void." Pope Leo IV will not admit that even penitence can avail, but that the deposition of simoniacs is "perpetual and irreparable." And, lastly, Pope Julius II, in the Bull Cum tam divino, "pronounces all simoniacal elections to the Papacy void, and incapable of being validated by any recognition accorded to the Pope as chosen. And Gammarus, Auditor of the Rota, in his commentary on this Bull, alleges it to be so worded as to be retrospective in effect, fully voiding all such former elections."

And now to the working of this principle. Omitting here all the numerous and more ancient cases, Dr. Littledale tells us that—

Innocent VIII was simoniacally elected in 1484, and his next successor, the infamous Cardinal Roderic de Borgia, was elected in the conclave of 1492 by a majority of twenty-two out of the then twenty-seven Cardinals, whose votes had been purchased by Cardinal Ascanio Sforza, as recorded by Von Eggs, the Roman Catholic historian of the Cardinals, in his Pontificium Doctum [p. 251] and Purpura Docta, in Vita Card. Ascan. Sforzæ, iii, 251. As Pope Alexander VI, Borgia openly sold the Cardinalate itself to the highest purchasers, so that both his own popedom and the membership of the Sacred College were all void by reason of Simony. But Julius II was elected in 1503

in a conclave of thirty-seven Cardinals, of whom twenty-six, or rather over tne two-thirds necessary for a valid choice, were of Alexander VI's invalid creation, while the same Cardinal Sforza is known to have managed that conclave also, in the same simoniacal fashion as the previous one. And Leo X was elected in 1513, in a conclave consisting entirely of Cardinals created by either Alexander VI or Julius II, and therefore incompetent to elect. And Leo repeated the crime of Alexander VI in selling the Cardinalale; while, finally, Clement VII was simoniacally elected in 1523.

The electoral body was thus utterly vitiated and disqualified by Canon Law, at least so far back as 1513, and no conceivably valid election of a Pope has taken place since that of Sixtus IV, in 1471, even if every defect prior to that date be condoned, and it be conceded that the breaches in the tenth, eleventh and fifteenth centuries were made good somehow.

Dr. Littledale pushes home, with the utmost boldness, the full conclusions from the facts which he has thus demonstrated:

There has not been any retrospective action taken in regard to this final vitiation by Simony; and to Alexander VI belongs the responsibility of having made any assertion of unbroken and canonical devolution of a Petrine Privilege in the line of Roman Pontiffs impossible for any honest canonist or historian since his time. And, consequently, not only have the specific Divine privileges alleged to be attached to the person and office of the Roman Pontiff all utterly failed, but the whole ecclesiastical jurisdiction appertaining to, or derived from, the See of Rome, has failed throughout the entire Latin obedience. All acts done by the Popes themselves, or requiring Papal sanction for validity, since 1484 (just thirty-three years before the outbreak of the Lutheran revolt), have been inherently null and void, because emanating from usurping and illicit Pontiffs, every one of whom has been uncanonically intruded into the Papal chair by simoniacal or merely titular electors, having no legal claim to vote at all. Those orders and sacraments in the Latin Church which depend on the valid succession of the dispersive episcopate and priesthood may continue unimpaired, but all that is distinctively Papal died out four centuries ago, and continues now as a mere delusive phantom.

What can possibly be urged on the other side, is thus unanswerably dealt with by our Author:

The defence set up on the Ultramontane side, against this proof that the Papacy has ceased to exist as a de jure institution is, that the mere fact of recognition and acceptance of an invalidly elected Pope by the Roman Church at large suffices to make good all defects, and to validate his position. But this is in the teeth of all the legal facts. For (1) there is no such provision to be found in the Canon Law, which could not omit so important a legal principle, did it exist; (2) no opportunity of expressing either assent or dissent is afforded to the dispersive Roman Church, seeing that the election in conclave is not conditional, but final, and the result is publicly signified at once, in words denoting that the new reign has begun; (3) the absence of

any schism, or any public challenge of the title of any one of the thirteen intruded Popes between 903 and 963 [the Pornocracy] is legally equivalent to acceptance of them all by the dispersive Roman Church, but Baronius is most precise in denying their status; and (4) there are Bulls of Julius II and Paul IV which categorically contradict this assertion, in that they enact that no recognition, homage, or obedience, shown to an invalidly elected Pope, shall avail to legitimate his status, when his disqualification has been either simony or heresy.

The transparent and impudent humbuggery of all this may be made plain by a suggestion which Dr. Littledale does not make. That same Julius II, who issued so tremendous a Bull against a simoniacal Pope, appears in the table of doubtful, intrusive, heretical and simoniacal Popes, as owing his own seat as Pope to that very simony which he so valiantly denounces! And what could be safer? He, of course, knew that he was suspected of it. And the Bull would—to the world at large—vindicate him. And what harm could it do? He, as Pope, had certainly no idea of unseating himself. And when the briber was so safe, there was little danger of the Cardinals, who were the bribees, making any real trouble about it. So that the Roman Cardinals, when that Bull was issued, must have found it as hard to keep their countenances sober, on meeting one another, as Cicero's heathen augurs.

Dr. Littledale says truly, that-

The remarkable weakness of the line of Papal succession can be most clearly exhibited in a chronological table of the flaws in legitimate transmission of the Chair, which are precisely analogous to failures of proof of regular descent, or actual proofs of bastardy, in a family pedigree on which titles and estates depend. It is to be remembered that intrusion and simony are absolute disqualifications, heresy an almost equal one, and that all questions of doubt . . . are ruled against the claimant by Bellarmine's maxim, 'A doubtful Pope is counted no Pope.' All persons reckoned, whether justly or unjustly, as anti-Popes, are excluded from the table; and merely legendary stories, such as that of Pope Marcellinus's apostasy, and rigidly technical objections, such as apply, for instance, to the orthodoxy of Nicolas I, and to the election of Gelasius II, are omitted also; so as to state the case for the prosecution as moderately as possible.

And with all this moderation, the entire list contains the names of sixty-five Popes, of whom no less than thirty were guilty of simony or intrusion such as, by Papal law, would render their claim to be valid Popes utterly null and void.

The Table ends with Clement VII, A.D. 1534, and only these words are added: "No valid election has been possible since." The explanation of this is as follows:

The Electoral College of Cardinals was completely vitiated by simony under Alexander VI; and thus, even if it could be conceded that the Papacy was saved somehow through former irregular transmissions, or was validly reconstituted by the Council of Constance, there has been, by Roman Canon Law, no de jure Pope since 1484 at latest, consequently no de jure Cardinal created, and thus no means exist, on Ultramontane principles, for restoring the Petrine succession.

We are sorely tempted to touch on other salient points. The question of Honorius is vigorously handled by Dr. Littledale, but is so familiar to all by this time, that there is less lost in passing it by once more. The horrible *Pornocracy* at Rome is another deadly blot on Roman history, far worse than can be found recorded of any other See in Christendom. Dr. Littledale thus outlines this dark and dismal period:

In 903, Christopher, a priest of the Roman Church, rose against Pope Leo V, a few weeks after his enthronement, threw him into prison, and intruded himself into the Papacy. He was in his turn overthrown and imprisoned by Sergius III, who intruded himself similarly, and whose character is painted in the blackest colors by the chroniclers of the time. It is at least certain that it was under his auspices that the infamous triad of courtesans, the two Theodoras and Marozia, obtained the influence which enabled them to dispose several times of the Papal crown. They, or Alberic of Spoleto, son of Marozia, nominated to the Papacy Anastatius III, Lando, John X, Leo VI, Stephen VII, John XI, Leo VII, Stephen VIII, Martin III, Agapetus II, and John XII, the last of whom, a mere boy at the time of his intrusion, was deposed for various atrocious crimes by a Synod convened by the Emperor Otto I, in 963. This whole series, as Baronius declares, consisted of false Pontiffs, having no right to their office, either by election or by subsequent assent of the electors, each of them eager to undo the acts of his predecessors, and choosing persons of the same evil stamp as themselves for the Cardinalate and other dignities.

And the language of Baronius himself—the champion Ultramontane historian of the Church—is far more emphatic than that of Dr. Littledale:

What was then the aspect of the Holy Roman Church? How utterly foul, when harlots, at once most powerful and most vile, bore rule at Rome; at whose will Sees were exchanged, Bishops appointed, and what is awful and horrible to hear, their paramours were intruded as pseudo-Popes into

the See of Peter, who are not set down in the catalogue of the Roman Pontiffs except for the purpose of fixing the dates. For who could assert that persons lawlessly intruded by such courtesans were legitimate Pontiffs? There is no mention anywhere of the clergy electing or subsequently assenting. All the canons were thrust down into silence, the decrees of Popes were strangled, the old traditions were banned, the ancient customs, the sacred rites, and the early usages in the election of the supreme Pontiff, were completely annulled. And what sort of cardinals, deacons, and priests do you suppose were chosen by these monsters?

Dr. Littledale, as a canonist, draws the following most serious conclusion from the admitted facts. It is, that—

If any Petrine succession or privilege ever existed in the Roman Church, it was extinguished irrecoverably at the close of this period; for it extended over sixty years, during which not one lawfully-elected Pope ascended the Papal Chair. None of them could canonically appoint to any dignity or benefice in the Roman Church; many of them are known to have sold Consequently, it is certain that, at the close of the sixty years' anarchy, not one single clerical elector in Rome was qualified to vote, for not one could show a just title to his position; and the lay vote, even if it was given at all, was invalid by itself. The election of Leo VIII or of Benedict V (whichever be accounted the true Pope), in 963, was, therefore, void also; for even if conducted in due form, the clerical voters had no status. And as no act of indemnity was ever passed by any authority whatsoever-leaving out of account the very difficult problem of deciding what authority would have been competent for the purpose-the defect has been incurable. It is precisely analogous to a break of two generations of established bastardy in a pedigree by which it is sought to make good a claim to a peerage. Failing the production of some collateral heir (impossible in the case before us), there is no choice but to declare the family honors extinct. The Petrine line, if ever a reality, ended in the tenth century. The later Popes may just conceivably have been Bishops of Rome in some canonical sense for a few centuries longer, . . . but if so, they had no more connection with the older line than the Napoleonic dynasty has with the Carolingian emperors.

Another series of intruding Popes, who secured their places through simony, is found in the eleventh century, lasting *thirty-four* years—a very serious break. The "Babylonish captivity," at Avignon, is another very grave break:

For the Roman contention is, that S. Peter, by his twenty-five years' residence and death in Rome, and by that alone—as no documentary proof exists—transferred his primacy from Antioch to Rome, his ultimate residence being the sole nexus between the Universal Primacy and the local bishopric. They admit that he might have fixed it in any other Church; but that by his final residence in Rome he established it forever there.

Accordingly, when the Popes went to Avignon, permanently resided there, and died and were buried there, they did in regard to Rome precisely what S. Peter is said to have done in regard to Antioch: they broke up the Roman succession, and created a new primacy at Avignon. For residence being an essential condition of the Episcopate, that condition failed utterly during the Avignon period, and its resumption could not rehabilitate the succession. The Popes living in Avignon could no more be considered Bishops of Rome, than S. Peter living in Rome could be considered as still Bishop of Antioch. And Pope Benedict XIV says: 'No one who is not Bishop of Rome can be styled successor of Peter, and for that reason the words of the Lord 'Feed my sheep,' can never be applied to him. Furthermore, by the Canons of all the Councils, from Nice I to Trent, and from that to the Bull of Pius IV . . . every Bishop, even of Patriarchal rank, is compelled to a personal residence, under pain of deprivation; the Popes, therefore, as Bishops of Rome, and even as Patriarchs, fall under the universal law, and the See of Rome was ipso facto void during the Avignon Papacy.'

Besides all these gaps, there is the Great Schism, when there were two, and sometimes three Popes, each excommunicating all the rest, and all their adherents—a woful time, that paved the way for the Reformation, and did more to destroy the *prestige* of the Papacy than all other causes put together. But this, together with much else, we must pass over here, commending the reader to search it all out in Dr. Littledale's book. Notwithstanding the self-imposed narrowness of scope in that book, it contains the sum and substance of the whole controversy in a nutshell, with a masterly point and brevity and clearness, which are most refreshing. He appends a valuable "Note on the False Decretals"—forgeries of which we hear much said, but of which it is not easy to get a definite account such as is here given. This important *Note* thus closes:

So much will suffice to exhibit the general tone and object of the False Decretals, which revolutionized the polity of the Western Church, and which were formally embodied in the Canon Law (of which they had for centuries practically formed a large effective factor) in respect of all their legislative matter by Pope Gregory IX, under the editorship of S. Raymond de Pennaforte, in 1234. They are the sole basis and justification of those claims and exceptional powers asserted by the Roman Chair, which culminaled in the Valican Decrees of 1870.

We have dealt very largely in extracts from Dr. Littledale: and they are the best part of this article Our only object is to point out the solid merit, the singular strength, depth and brilliance of his work, so as to induce all to read it for themselves. And, as our last extract, we will give his own summing-up of the whole work done in this admirable little volume on the Petrine Claims:

The points successively raised, and (it is submitted) proved, in the foregoing inquiry, are as follows:

I. That the claim to teach and rule the Church Universal, as of privilege, in virtue of a special inheritance from S. Peter, made on behalf of the Popes of Rome, does not satisfy any one of the seven conditions required by Roman Canon Law in all cases of privilege. For,

(a) No document constituting them such heirs, and annexing the privilege to the inheritance, is producible, or so much as thought to have ever

existed.

(b) The document alleged as conferring this privilege upon S. Peter himself is not certain and manifest in wording for this purpose, but obscure and enigmatic; so as to have been diversely interpreted from the earliest to the latest time since its promulgation.

(ε) When strictly and literally construed, it contains no express gift of either teaching or ruling authority; which accordingly cannot be legally

read into it.

(d) It is exclusively personal in wording, and is therefore limited to S. Peter singly.

(e) It contains no clause contemplating or empowering its extension to

any other person than S. Peter.

(f) The interpretation actually put upon it by Ultramontanes denies, interferes with, and encroaches upon, the rights and privileges of all other Patriarchs, Metropolitans and Bishops of the Church Universal.

(g) It has been habitually exercised with excess and abuse, and has thus been long since forfeited, assuming that it ever existed.

II. Holy Scripture, construed as a legal document tendered in evidence of the Petrine Claims, not only fails to corroborate, but directly contradicts, them.

III. The Liturgies, as evidence of the mind of whole Churches, and remounting to remote antiquity, recognise no supreme authority as vesting in S. Peter himself, not to say any persons claiming to inherit from him.

IV. The great majority of the eminent Fathers of the Church interpret the three great Petrine texts, in S. Matthew xvi, S. Luke xxii, and S. John xxi, in a sense contrary to the Ultramontane gloss; and thus make that gloss untenable by Roman Catholics, who are bound to interpret Scripture only 'according to the unanimous consent of the Fathers.'

V. The Canons and Decrees of the undisputed General Councils of the Church, and those of a large number of provincial and other local councils, down to the middle of the fifteenth century, are wholly incompatible with any belief in the Petrine Claims having been currently received throughout the Church. VI. The Acts (as distinguished from the formulated decrees) of the Councils, those of many Popes and of many eminent Fathers, are incapable of being reconciled with the Petrine Claims.

VII. No trustworthy or even probable evidence is adducible for the fact that S. Peter was ever Bishop of Rome.

VIII. Not only is the case for a Petrine Privilege destroyed, but the breaks in the chain of prescription are so numerous and serious as to make it impossible to establish the Petrine Claims on that basis.

IX. Even if there ever had been a Petrine succession, with devolution of the Petrine Privilege, in the See of Rome, it has been entirely annulled and voided by demonstrable and incurable flaws, so that no valid Pope has sat for more than four centuries, or can be secured in the future by any now existing machinery in the Church of Rome.

And now, what will our Roman friends do about this pungent book? It is simply unanswerable, and the wise among them know it. Hence the common saying among them, that to appeal to History is Heresy. With them, the "voice of the living Church"—that is to say, the latest novelty issued by the Pope of Rome-is the sole fountain of truth. If History does not agree with that, then so much the worse for History! If they would take our advicewhich they are not likely to do -we should advise them to let it alone. It is the advice we should give to any dog who should meet a porcupine. The dog generally takes the other way. He barks furiously all around the porcupinewhich does not hurt the porcupine in the slightest. But every attempt to bite the porcupine is sure to hurt the dog! We shall wait and see. Meanwhile, we rejoice that the great Society for Promoting Christian Knowledge has placed this admirable book upon its permanent list of standard publications, and long may it there remain!

J. H. HOPKINS.

The Rise of Ritualism in the Church.

IN the last century Religion in the Church of England went to sleep. It was a period of spiritual paralysis. The paralysis affected her organisation, its functions and the spiritual life of all her members. The Church's legislative machinery stopped. The Convocations of Canterbury and York, the two General Assemblies of the Church, one for the southern, the other for the northern part of England became practically suspended. This was the case from 1718 to 1852. During this period the Royal writs for summoning Convocation were always issued accourse with the writs summoning Parliament. Church met in Convocation, represented by a few officials, went through a show of opening, passed perhaps "a legal address to their Royal oppressor" and adjourned. It did not deliberate, could not enact canons of discipline, could devise no measures for the Church's welfare.

It is difficult satisfactorily to account for acquiescence in this state of prolonged dormancy. Somewhat perhaps is due to the action of George I, in proroguing Convocation to shield the writings of a favorite divine (Dr. Hoadley) from condemnation. Something also to a lack of harmony existing between the clergy and the new bishops introduced in place of the unfortunately retiring Non-jurors. This latter cause was probably increased, writes Dr. Joyce, the modern historian of Convocation, "by the secret methods of spying investigations lately discovered to detect the clergy's incompliance with archepiscopal proclivities." To use the celebrated Ignatian simile, the concord and harmony of the lyre, which the presbyters and bishops should form, became marred. The bishops also forgetting Bacon's maxim, that as a material castle so the edifice of the Church needs repair, fostered by their neglect the synodical lethargic decay.

As the century advances, the low condition of spiritual life is recognised everywhere. The saintly line of the theologically learned Bishops who went out at the Revolution of 1688 gave place to the classical scholars of the Georgian period. The King said all his Bishops were gentlemen, and probably they were; but the visitor to the great hall of Christ Church, Oxford, rich with so many portraits of her distinguished sons, can easily pick out the Caroline divines, their faces wearing the purified livery of prayer, and the full rubicund countenances of the Secularised appointees of the Hanoverian dynasty. The patronage zealously lavished upon clergy of liberal views stimulated the growth of the extremest latitudinarianism in doctrine and unspirituality in life. Thus, in this dark age of England's Church, we find along with Clayton and Hoadley's riotous unbelief, a Blackburne running his career at York, and a Cornwallis dancing away his evenings at Lambeth, till George III had peremptorily to interfere.

On the other hand, the physical phenomena at times attending Wesley's preaching, which the good man did not know whether to ascribe to God or the devil, made sedate Churchmen dread what under a general term they called "enthusiasm." Enthusiasm according to their idea was piety without morality. Archbishop Sutton counsels Heber departing for his Indian missionary work to "Preach the Gospel and put down enthusiasm." Moved by this fear of an emotional religion, preachers confined themselves more and more to the inculcations of morals, and got themselves consequently labelled as "formalists," "dry as dusts," and "legalists." The received ideal sermon of the period, as described by Robert Hall, was a "discourse upon some moral topic, clear, correct, and argumentative; in the delivery of which the preacher must be free from all suspicion of being moved himself, or of intending to produce any emotion in his hearers." Blackstone has given us his experience of the pulpit when as a young man he came up to London: "As to its morality, it did not always rise in his opinion to that of Plato or Cicero; and as for the religion, it was difficult to say whether the preacher believed

in the Koran, Confucius, or the Bible." Perhaps Blackstone's experience was a limited one, but of a number of sermonisers, the description of Cowper was true enough: "They skipped up into the pulpit, cried 'Hem,' pronounced a text, read what they did not write, and then skipped down again.

> Just fifteen minutes their discourse did last, And so the business of the week was past.

The religious decadence expressed itself in the neglect of Church architecture and in the slovenliness and infrequency of the Church services. The old Church buildings of England were thoroughly Catholic, they were regarded as Bethels, or covenanted meeting-places of GoD with man. In their structure they were like the natural world in its order, embodiments of the Nicene creed. Their three-fold divisional arrangement spoke of the doctrine of the Blessed Trinity; the cross form of the Church, of man's redemption through CHRIST. The Nave was symbolical of the ship of the Church passing through the waves of the world. The Font near the door, of our entrance into the living Ark by baptism. The Choir portion of the chancel, filled with its white-robed choristers, spoke of the Church in Paradise. Separating chancel and nave was often found the open Rood screen, suggestive of the rent veil and the way opened heavenward to all believers by CHRIST. Placed over it as the source of the soul's strength in life and death was the Rood or Crucifix. Seen beyond the open Rood door and within the sanctuary, was the Altar evidencing the fact that CHRIST while reigning in glory, was yet ever present with His people.

All this had faded from the spiritual sight of the eighteenth century. Symbolism lost its significance. Worship became a lost art. Like the Puritan who built his meeting-house under the inspiration of his favorite doctrine of total depravity, the restoring hand of Churchwardens blotted out all the heretical beauties of color with massive layers of holy whitewash. The interior arrangements of the Churches were changed. A hideous

deformity, popularly called a "three-decker," blocked up the middle alley-way and shut out the sight of the Altar.

While in Cathedrals and college chapels the old choral rendering of the service was retained, in the ordinary Parish Churches chanting became unknown. The singing at the Sunday morning service was confined to the *Te Deum* and *Jubilate* and a few verses from Sternhold and Hopkin's collection. The congregation gave up the responses to the clerk and not unfrequently sat during the psalter as well as through the lessons. In the large towns the service was said twice on Sundays and often on Wednesdays and Fridays and holy days and the Communion celebrated once a month, but elsewhere the services were far less frequent. The normal type of service, with its repulsive and grotesque accessories, has been thus described by the late Beresford Hope as existing far into the present century:

The aisles were utilised for certain family pews or boxes, raised aloft and approached by private doors and staircases. The pulpit stood against a pillar with a reading-desk and clerk's box beneath. There was a decrepit western gallery for the band and the nave was crammed with cranky pews of every shape. A portion of the Communion service was read from the desk and separated from the Litany on the one side and the sermon on the other by such a rendering of Tate and Brady as the unruly gang of volunteers with fiddles and wind instruments in the gallery were pleased to contribute.

The Church of England was in a melancholy condition of spiritual stagnation. Undoubtedly there were some holy bishops like Wilson in England, and earnest Priests like Griffith Jones of Wales, whose system of circulating schools ministered at last to 8,657 children, and there were martyr-like spirits in Scotland where Churchmen had their chapels burned and the vestments and sacramental vessels seized, and where the English Parliament tried to crush the Church entirely.

But bad as things were in the Church in England they were not so bad as the Catholic biographer of Carlo Borromeo describes the condition of the Roman Church in Milan:

There the clergy generally exhibited the most unblushing contempt of the requirements of their sacred order, their immorality being in fact so public and systematic that it is presumed they had lost all the obligations of their State. They dressed like seculars, carried arms after the fashion of the men of that day, absented themselves from their benefices, and were so totally indifferent to all that concerned the service of GoD, that the churches were abandoned to the most shameful neglect.

The English Church was not unlike the Church in France in this century. There, according to Count de Carné, a philosophical and religious Roman Catholic, "the French Episcopate had become like the cordon blue a mere privilege of birth; life and genius had withdrawn from the Gallican Church; no protest was made against the dragonnades of Louis XIV; no murmur arose at the consecration of the infamous Dubois; the lamp of knowledge was permitted to pass into the hands of the enemies of the faith." It is, however, but just to England's Church to remember that while the attack of the Deistic school was met in England and met successfully by Butler and Cudworth, no Pascal or Bossuet arose to meet the French encyclopædists.

But now at the close of the century, moved in part by the tragic Nemesis of the French Revolution, that first act of the great modern political drama, the spiritual perceptions of Christians were quickened to the discernment amidst the thunderings and voices and showers of blood and vapors of smoke, of the majestic awe-inspiring lineaments of their crucified head and LORD.

As the benumbing influence of Erastianism had extensively affected Christendom, so now, in many places, the evangelical impulse of this new Apocalypse was felt. It manifested itself differently, and according to the Christian environment. Among the Roman Catholics of France, who, with their scientific discernment of the need of a reconstruction of society based upon Christian education, gave themselves, with the chivalrous devotion of their race and its genius for organisation, to the founding of new religious orders, one example is specially noteworthy. The Order of the Sacred Heart, founded by Sophie Barat, attracted to itself ladies of the highest rank and fortune, and, when the saintly foundress died in 1865, her society had extended throughout the world, and thirteen hundred of her spiritual

daughters, having finished their course in faith, were waiting in Paradise to greet her. In America, the Wesleyan Society, which had been organised on lines suggested by some of the best elements of the religious orders of the middle ages, permeated with the Apostolic zeal of its founder, true to its early spirit of poverty and discipline, counted its converts by hundreds of thousands. In the Church of England there arose a body of earnest preachers, who came to be known as Evangelicals. Their spiritual progenitors were John Newton, Henry Venn, Richard Cecil, Charles Simeon. The characteristic of their preaching was their vivid presentation of CHRIST. In contrast with the preceding formalism and legality, the Evangelicals dwelt upon man's lost condition, his deliverance through the satisfaction made on Calvary, and the need, in order to be savingly incorporated with CHRIST and made partaker of his atoning work, of a living faith.

Now the satisfaction made in behalf of humanity by CHRIST as its Representative, removed the barrier raised by disobedience which hindered the free action of Gop's love towards the creature he had ever loved. The Evangelicals, however, adopted Milton's crude, unchurchly idea, that the Father represented Justice, and the Son Mercy, and the Atonement was a reconciliation between these Divine Persons. But, by their earnest preaching, they won many souls. They founded the Church Missionary Society. They began a reform in the public services of the Church. Against the opposition of High Churchmen, who thought that only the crown could authorise their use, they introduced the singing of hymns. The services began to be more frequent and more reverently said, according to Simeon's practice and direction, "not to read the prayers, but pray them." Societies of clergy for mutual improvement were formed. The pulpits of some of the most important parishes, both in the metropolis and larger provincial towns, became occupied by men of these sentiments. In the language of one of their writers, many bishops, deans, archdeacons, and other dignitaries, could now be classed as belonging to themselves, and being truly men of God.

The movement was not a learned one. It dwelt mostly on the subjective side of religion. It was in the nature of a S. John Baptist awaking, limited in its theology, and temporary in its duration. Up to the year 1833, it rapidly increased throughout the country. Then new political events began to force the Church into the consideration of other portions of her creed, and a new religious movement began.

God seems to mercifully prod the English nation, determinately dull in the comprehension of abstract principles and slow to act except from obvious self-interest, into fresh considerations of spiritual things, by some calamity or oppression. The first great reform bill, imperilling to the Tory and their High Church mind, the stability of the constitution; together with the Roman Catholic emancipation act, and the suppression about this time of ten Irish bishoprics, compelled Churchmen to think about the future of their Church in the political chaos that seemed coming. What if the subtle solvents of political freedom should eventually dissolve the connection between Church and State? In the prevision of such an upheaval, Christians began to catch sight of the ancient and Apostolic foundations of the Church as a visible society, just as previously, when straining their eyes through the tears and blood of the Revolution, they had caught sight of the faded features of their LORD.

The fact was now recognised that Christianity came into the world not as a doctrine, or offer of salvation, or model of conduct, but as an organisation, with a head, offices and rite of initiation. Christ, the God-man is Christianity.

As we must be incorporated into Him and made partaker of His nature, to be made a Christian; so we must be gathered into and made partakers of the powers of His three-fold offices of Prophet, Priest, and King, to be made His minister. The visible Divinely ordained instrumentality for our incorporation into Christ is Baptism, that for the second is Episcopal ordination. This second instrumentality Christ established by forming the one Order of the Apostolate, which ecclesiastically developed or unfolded

itself under the guidance of the Holy Ghost into three orders. It did this by the progressive gatherings into different degrees of fellowship with its own prerogatives, and so with Christ's offices of deacons, presbyters, and those now called bishops. According to the earliest known established usage, it was this last and highest order which was so made partaker of Christ's power of ordination, that without its action official ministerial powers cannot be proved to have been conferred. Thus the threatened danger of loss of State position brought vividly to the Christian consciousness, the old Catholic basis of the Church's claim to the allegiance of her children and her clergy's authority to minister in Christ's name.

Hence arose what has been called the Tractarian movement. It was begun by giants. The names of Pusey, Keble, Newman are best known, but rapidly a host of scholars rallied around them. A whole literature came into existence. The writers were especially strong in patristic learning and Holy Scripture. The Incarnation was the key-word of its theology and the source of its holiness. Its motto was "We in CHRIST, and CHRIST in us." We in CHRIST, and so saved by our acceptance in Him. CHRIST in us, and so we made perfect by the unfolding of His Life within. It was thus a fuller, deeper, richer, more balanced theological and moral system than the "believe-and-you-aresaved" theology knew. It was not necessarily antagonistic to the general features of the previous movement, but rather supplemented it. It filled up its meagre outline. It was, however, attacked with the zeal of ignorance and a love soured into party spirit. In the contest, the sensitive nature of Newman, suffering under some university censure, was lost to the Church. This would not have materially affected the movement, had it not been that a doughty and stiff High Church Bishop, Harry of Exeter, refused to institute a Mr. Gorham into his living on account of his views on baptism. The matter came before the Privy Council for decision, and the judges, with some ingenuity, having put a different doctrine into the mouth of Mr. Gorham than that he afterwards declared he had held, acquitted him. Unable as yet

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to discriminate between the utterances of a State court and the voice of the Church, a number of clergy seceded to Rome. Subsequently, Rome in turn lost Döllinger, Haber, Renouf, Hertzog, and about a hundred thousand of the laity, who, in 1871, left the Roman obedience, and took up practically as old Catholics the same position as the Anglo-Catholics.

But, towards the middle of this century, the increasing scientific discoveries, and the development of the critical passion for fact, led to the rise of a new and so-called broad school of theology. It looked as resolutely away from the past as the Tractarian had looked back to it. Negatively, it was rationalistic in its methods, destructive in its criticism. Positively, it sought to readjust the old religious formulæ to the new discoveries of the age. This movement is far from having spent its force. The Church will always be indebted to some of its earliest writers, to the theological genius of Maurice, the brilliant sermonising of Robertson, the chiselled delicacy of Dean Stanley's thought. There is a long reach between the Kingdom of Christ, by Maurice, and Jewett's Commentaries of S. Paul, between Charles Kingsley's sermons and those of Stopford Brooks, but they have been popularly classified as belonging to the same school. The book which startled the Church of England into recognition of the new power developing within her was the celebrated Essays and Reviews. As a contribution to Scriptural criticism and interpretation of dogma. they were not of much permanent value. German critics had said the same things before, and the Unitarians of Boston had said them, perhaps, better. A contest was provoked. The old, blundering inquiry of the Privy Council was set in motion. By the action of King's College, Maurice was deprived of his professor's chair. Theologically, the school broke with the old Vincent de Lerin's rule of a once-for-all received faith, witnessed everywhere and by all. Morally, it minimised the guilt and consequences of sin. Practically, it glowed with an enthusiasm for humanity. By its opponents it was regarded as the unsupernaturalising of the Faith. It was a respectable

expression of growing disbelief. It was religion made palatable to educated ungodliness. But the movement did good, and is still doing it. It created a profitable discontent with inherited apologetics, formerly serviceable, but now useless. It helped to demonstrate that no dogma of the Catholic faith is contradicted by any recognised scientific fact. It disillusionised men from a belief in the mechanical theory of verbal Scriptural inspiration. By the controversy it aroused concerning eternal punishment, many came to know the Church's doctrine of a future purificative, progressive state, and it made prayers for the departed acceptable to Protestants. It started the Church on new courses of philanthrophy. The sword of faith gleamed with victorious light, as it seemed forged anew.

But like the preceding movements, it found in some persons its extreme logical development. Breaking with the received faith, it was led on to break with the historical Church which guarded it. Bishop Colenso's books were condemned by Convocation and he was deposed by the Bishops of the South African Church. Appealing to the civil power, he contrived by means of the Privy Council to hold office, as a paid servant of the British Government, but ceased to be recognised as a Bishop by the Church of England. The Church was seen not to be indifferent to the truth. She was not a Church of good-natured toleration of everybody's views and everybody's practices. Nevertheless she was comprehensive. She held the whole great circle of the Catholic Faith. She had expressed it in her Ordinal, Sacraments and Liturgy. Each revealed doctrine, however, stands related in seeming antagonism to some other doctrine. Truth as it has been said "polarises." This then is the best thought of this school. It recognises that just in proportion as one is able intelligently to hold all the extremes that shine on every point of the great circumference of revealed truth, does he cease to be extreme, and becomes comprehensive like his Church.

Born of new necessities the Ritualistic movement followed. There was something more dangerous and malefic confronting Christianity than Skepticism. Out of

the burning marl of heaving forces, evil and good, naturalism and false supernaturalism, irrational credulity and critical unbelief, struggles between Democracy and Absolutism, contentions of labor and capital, the lust of power and the greed of gold, there was seen arising the developed giant Time-Spirit of the century, with the dream of universal confederated government glowing in its eyes, in form thus not unlike the greatness of the Roman Empire, and on its fire-servant brought from Heaven and miracles of science, not unlike the prophesied final Antagonist of the Apocalypse, which draws men to marvel and worship its greatness and to purchase worldly success by receiving in their right hand or on their forehead the brand which marks them as slaves. If such was the greatness of the evil, a divided Christendom was Christtianity's greatest weakness. It was of these necessities the Ritualistic movement was born. Three words will tell us of its spirit. They are, Union, Worship, Work.

The first motto was work, self-denying work, organised work. The old Evangelicals were religious exhorters bidding men flee from the wrath to come. The broad Church was, however useful, chiefly, as a school of literary critics. The Tractarians were learned scholars, defenders of Apostolic order. The three had left the middle classes untouched and had but slightly affected the poor. So the Ritualists took up the work. They strove throughout England to have the sittings of that endowed Church made free to all alike. Some like Machonochie and Lowder, in a spirit of heroic self-sacrifice established churches in the east of London amidst the slums of S. Mary's Radcliffe or on the noted site of the thieves' kitchen in Holborn. The clergy, mostly unmarried, lived together in clergy houses and on very small stipends. They gave their lives to CHRIST as men give their lives to their country in time of war. Parish houses, workingmen's clubs, coffee houses, schools of all kinds, parochial schools, night schools, industrial schools, homes, penitentiaries, refuges, guilds, sisterhoods, and all the machinery of the modern city parish came into existence. The Church came into touch

with the people. The training also of the clergy was improved. Throughout England new theological colleges were established. In them the future clerics were trained not merely in book learning but in holiness of life and methods of devotion. Societies of clergy binding the members by rule to different degrees of strictness of life were formed. One of these of which Father Machonochie was the Master numbered about three hundred members. Another society. that of the Blessed Sacrament, having for its Superior General a priest yet living, intellectually superior and not less saintly than Francis of Sales, numbered two thousand priests on its roll. It takes a volume, as may be seen by the English Church Kalendar to enumerate the societies and institutions and religious orders which have sprung into existence. Contrast a Church festival such as was lately held at Durham, with nineteen hundred surpliced choristers, three hundred clergy and fifty bishops present with the services of the Georgian period. More churches have been restored and built within the last half century than previously from the time of Queen Elizabeth, and lives, talents, position, wealth, have been consecrated to CHRIST, in home and foreign missionary work, with such a self-sacrificing abandonment as recalls the fervor of penticostal days.

Then as to the worship. Like their predecessors, the Ritualists, were led to emphasise a certain side of Christian doctrine. And it was now well that one other should be. The Being of God had been asserted by the English Apologists. Christ crucified by the Evangelicals. The Church and ministry by the Tractarians. But Christ has not only died for us. He has risen and ascended for us. His Ascension was not a removal from earth to some distant star. It was not a change from one locality to another locality. It was the being emancipated from the conditions of locality. By its union with the Divine Nature, His Human Nature is not everywhere; but now he can make it appear anywhere. He, Whom S. Stephen saw standing at the Right Hand of Power, could appear to Paul in the roadway. He could do this simultaneously to all within

the sphere of His Kingdom of light and grace. He could fulfil His promise, that being ascended his people might touch Him, and this privilege is made real by the Blessed Sacrament. It is the certified meeting-point between the seen and the unseen and more full of the Glory of His Presence than the Shekinah of old.

Consequently, about the Altar the Ritualist placed two lights, which witnessed to the night of the Last Supper and of this two-fold Nature Who was the world's true Light. Also, in celebrating he thought it seemly to use the vestments which traditionally represented the two worn by our LORD. When asked for his authority for a Service liturgical, ornate, choral, he replied that so God had revealed His Will in the preparatory dispensation, and had never repealed it. On the contrary, He had shown that by such a service He was worshipped where unquestionably He was most perfectly worshipped in spirit and truth. For, as after He had led the Hebrews out of Egypt, He took Moses up into the Mount and showed him the pattern for their worship, so after the latter exodus from Judaism, God took S. John up to Heaven and showed him the present heavenly worship as the general model and directory of the worship of the Christian Church. Thereupon, the Altar Throne, filled with living light, arched by the protecting bow of the Covenant, radiant with all the colors of His Attributes, S. John beheld the Lamb as It had been slain. He saw the High Priest standing in the midst of the golden candlesticks, clothed with his priestly vestments, and girt about with a golden girdle. There, too, was the Angel of the Covenant, offering the golden censer with much incense in front of the Altar and before the great white Throne, where the seven lamps of sacred fire, even in the presence of the dazzling splendor issuing from the Incarnate God, burn on in the eternal noonday. He saw the crowned elders of the heavenly hierarchy prostrate themselves, and cast their crowns in mystic adoration, amidst the harpings and hymnings of the white-robed choirs, as, standing on the sea of mingled glass and flame, they antiphonally responded one to another, and accompanied the Divine

Liturgy with their Allelujah anthem and credo and thrice holy hymn.

The ceremonial of the Ritualist was attacked. Besides lights and vestments, there were four other accessories, which make up their noted six points. These are, the mixing a little water with the communion wine, the use, for convenience, of wafer or passover bread, the position of the priest on the same side of the Altar as the people, the use of incense on account of the Scriptural prophecy [Mat, i: 11], and its significance of man's inability to do anything worthy of acceptance, save by the application to it of the merits of CHRIST. In but few churches were all of these adopted. The Ritualists could point to the rubric in their English Prayer Book preceding their morning service, which authorised the use of lights and vestments. and to that in their communion office, which, at the consecration, placed the priest "before the Table," and they claimed the liberty thus given them.

The contest is misunderstood by Americans, if it is supposed to be one concerning the amount of pipe-clay which is to adorn the soldier's uniform. As a matter of ceremonial, the Church, if allowed to legislate for herself, could easily restore harmony, by devising an optional minimum and maximum permissive use. But the Church is not allowed to act, and her ministers are being dragged before civil tribunals. It is this which is fostering resistance. For the Church of England forms by itself one of the three estates of the realm. Her freedom in things spiritual is asserted in Magna Charta and recognised by statute. She has never surrendered her right to determine her own spiritual causes. But, by a now acknowledged oversight in drafting a bill, Lord Brougham made the Queen's Privy Council the final court of appeal in ecclesiastical matters. Not acknowledging the jurisdiction of this court, the Ritualists will not appear before it or obey it. Surely, the sympathies of Christians can but be with those who, in the Victorian persecution, are being cast into prison for conscience's sake.

Nevertheless, the ceremonial of the Ritualists is not free

from criticism. The forced interpretation of some rubrics: has led some of its adherents into a loss of straightforwardness. The needless adoption of Roman terminology has naturally excited distrust. The excessive use of music, and multiplicity of ceremonial details, has hindered devotion. The introduction of the sensational and spectacular element has not been without dangers to Christian character. The appeal for authority to some undefined "western use" has had an unsettling effect on Anglican loyalty. But where, as in most cases, the outward worship has been the expression of love restrained only by obedience, God's blessing like a cloud has rested on its temple, "exceedingly mag-

nifical," and accepted the offering.

The third motive of the Ritualist was his desire for the reunion of Christendom. For this, many thousand of them began years ago to say a daily prayer. Associations of various kinds for promoting reunion were formed. Naturally, they turned first to the historic Churches of the East and to Rome. Towards the latter, Dr. Pusev, in 1865, sent an olive branch. But, as Newman said, he discharged his Irenicon as from a catapault. It exposed the uncatholicity of those popularised Roman devotions which hindered reunion. Nothing but controversy came of it. Rome had on hand a scheme more urgent. It was far more important in the interests of the Papacy that its political machinery should be made solid, than that negotiations should be entertained from a Church which was represented to Pius IX as dissolving; and that worldly and malefic influence, to which the Hildebrandine Papacy owes its development, put forth the dogma of infallibility, and the possibility of present reunion with Rome vanished. But the feeling towards other Christian bodies continued to grow, and found on authoritative utterance in action of the general convention in America, and the resolutions of the Lambeth Conference.

To this end God's children are everywhere working. The various schools we have considered have done their work and are passing. The errors in each are being rejected; the good in each is being combined. A new comprehensive school is arising. It is too soon to outline its principles or its hopes. In the majestic world work the English-speaking people have to do, it will bring in the coming century its contribution to the unification and development of Christ's Kingdom.

CHARLES C. GRAFTON.

Preliminary Report of Liturgical Committee, 1889.

Preliminary Report of Liturgical Committee, 1889. New York: James Pott & Co.

THE Joint Committee, appointed by the General Convention on Liturgical Revision, have, with much wisdom, issued a Preliminary Report in sufficient time before the meeting of the next Convention to enable the Church at large to understand the full bearings of the alterations or additions to the Prayer Book, which they recommend. Before entering into any detailed examination of their Report, there is one thing which every liturgical student must confess with pleasure, and that is, the immense advance in liturgical knowledge which this Report shows over its predecessors. At last there is abundant evidence to prove that the members of this Committee do not consider the *Prayer Book* a fortuitous concourse of prayers. Had such knowledge been reached, or such evidence been shown by the compilers of the Book Annexed, we should have been spared years of delay in obtaining an amended Book of Common Prayer.

The Report is divided into two portions. The first contains the alterations and additions in the Book of Common Prayer, to be proposed in the General Convention of 1889, and the second, a Book of Offices to be Proposed in the General Convention of 1889, that it may be allowed for use where it shall be authorised by the Ordinary.

The authority for the first part of the Report, the Committee find in the two following resolutions of the last General Convention:

Resolved, That the resolutions reported by the Joint Committee on Liturgical Revision contained in 'Schedule B, continued,' be referred to the Joint Committee on Liturgical Revision.

Resolved, That so much of Schedule B as has not been acted upon by both Houses, be referred to the Joint Committee on Liturgical Revision.

It will be remembered that "Schedule B" was that containing the alterations and additions to the Book of Common Prayer, recommended to the General Convention of 1886, for adoption by that Convention, that they might be severally made known to all Dioceses, and finally adopted by the next General Convention.

"Schedule B, continued," is that portion of Schedule

B dealing with Resolutions 31 to 66 inclusive.

At the last Convention, the House of Bishops considered thirty-three of the resolutions contained in Schedule B. Of these, eighteen, after amendment in most cases, passed both Houses.

The next Convention therefore will be first called upon to ratify these eighteen resolutions. Not a few of the criticisms that have been made on this Report overlook this important fact, that there are these eighteen resolutions to be dealt with by the next Convention, quite irrespective of the alterations or additions recommended by the Report. Some critics, in their anxiety to close liturgical revision completely this fall, seem to look upon this Joint Committee as disturbers of the public peace, and were it not for their report there need be no further liturgical discussion this coming October. This could only happen if the resolutions in the new Notification were all either passed or refused without amendments being offered. Besides, the Convention, by referring to this Committee for their consideration such of the resolutions of Schedule B as were not then acted upon, clearly postponed closing revision till 1892 at least. That being the case, the Committee cannot be blamed for suggesting to the consideration of the Church such further amendments as in their judgment are advisable. As far as the action of the Committee is concerned, revision may be closed in 1892; they throw out no hint that they desire to keep the Prayer Book in solution beyond that date. It really seems in some quarters that because most of the recommendations of the Committee are too true to Catholic lines, and because one or two of them are too Protestant in tone, that therefore both parties are to join their forces and strangle the Report at its birth.

Why not be more patient, why not take all that is a restoration to primitive practice, or what will bring us into unity with Catholicity, and temperately endeavor to reject any suggestion unable to stand this two-fold test? Such a report as this, the very best yet presented to the American Church, deserves more courteous consideration.

That the CHURCH OF GOD can afford to wait, that she is patiens quia æterna, is a truth distasteful, it may be, to our generation, but, nevertheless, one that deserves recognition. If we are to have an amended Prayer Book, let us do the work as well as we know how; let us try to remember that we are altering the Prayer Book not so much for ourselves, but for our children. Three years, more or less, will never be felt, never be missed; indeed, it seems ridiculous to think of three years in connection with the CHURCH. If we belonged to some sect, or human organisation, haste, even if unwise, might be excusable.

The proposed alterations are classed under nineteen sections.

To the first, which provides for the insertion of the word "Proper," in the table of Lessons for Sundays, Holy Days, and Lent, there can be no objection.

The second concerns Morning and Evening Prayer. It provides for the restoration of the versicles-

> O God, make speed to save us, O LORD, make haste to help us,

after

Our mouth shall show forth Thy praise;

and also the following ones-

O LORD, save the State ; And mercifully hear us when we call upon Thee; Endue Thy ministers with righteousness; And make Thy chosen people joyful; O LORD, save Thy people;

And bless Thine inheritance ;

Give peace in our time, O LORD ;

Because there is none other that fighteth for us, but only Thou, O God,

after

And grant us Thy salvation.

The restoration of the versicles will not only bring us

into harmony with the English, but with the Roman and Eastern Churches. They have been in constant use in those Churches for over twelve centuries.

It is a pity that the Committee did not here recommend the omission of the words "both here, and wheresoever else it is used in Divine service," in the rubric before the LORD's Prayer. It is quite true that these words are to be found in the English Book, but their retention is a mistake, since the people do not join in the LORD's Prayer at the opening of the Communion service.

We would also draw the attention of the Committee to the curious rubrics relating to the Litany in the new Notification. Resolution VIII says:

Substitute for the rubric prefixed to the Litany the following rubrics:

To be used on Sundays, Wednesdays, and Fridays, and on the Ember days and Rogation days.

To be used also on any day in Lent, at the discretion of the minister.

Note.—That the Litany may be omitted altogether on Christmas-Day,
Easter-Day and Whitsun-Day.

A rubric, being in the nature of a penal enactment can legally be construed only literally and grammatically. It is an axiom in law that all penal enactments should be so construed, and nothing imparted in the text even to elucidate it. The first proposed rubric is plain enough. The Litany must be used some time (not stated when) on the days given. But what does the second mean? What is the force of the word also? Is Lent a period devoid of Sundays, Wednesdays, and Fridays? Granted it has some meaning, or that it has none, being mere surplusage, what then? There is nothing to provide for the use of the Litany in this rubric on more than one single day in Lent. Let a minister say the Litany (e.g.) on the first Saturday in Lent and he need never repeat it. If challenged, he can simply reply "I used my discretion," and cadit quastio. As for the third rubric, what does the word altogether mean? The title of the service is The Litany, not "Portions I and II of the Litany." Strike the word "altogether" from the rubric, and the desired permission is obtained without ambiguity.

The plain construction then of this group of rubrics is that-

The Litany may be omitted on Christmas, Easter and Whitsun-Day, but must be said on Sundays, Wednesdays, Fridays, Ember, and Rogation days, except in Lent, when it may, at the discretion of the minister, be omitted, except on one day.

Besides these rubrics there are two others, which somewhat modify these.

The one before the Ash-Wednesday Collects implies, without directing it, that the Litary shall be previously said.

Admitting that, we then have to add Ash-Wednesday to the days on which the Litany must be said. The other rubric, or set of rubrics, is to be found in Resolution I—

The Litany may be used either in place of the prayers that follow the Prayer for the President of the United States, in the order for morning prayer, or in place of the prayers that follow the Collect for Aid against Perils, in the order for Evening Prayer.

In other words, the Litany may be read after Morning or Evening Prayer, at the discretion of the minister. Suppose a minister prefers to have the Litany always at Evening Prayer, there is nothing to prevent him, and what is more, there is nothing to require him to say it in the morning except on Ash-Wednesday.

The Litany must be said in the morning on Ash-Wednesday only; it must be said sometime on Sundays, Wednesdays, and Fridays (except in Lent, when it must be said some time on one day), also on Ember and Rogation days, and it may be omitted on Christmas, Easter and WhitsunDay.

If these resolutions become law, a Church person who cannot go to church on Ash-Wednesday in the morning may never hear the Litany. Is that the intention of the Church? If not, let the Committee be prepared with suitable amendments in their final report.

Examine the following rubrics as proposed in Resolution I, of the new Notification.

On days of Fasting and Thanksgiving, especially appointed, and on occasions of Ecclesiastical Conventions, and of Charitable Collections, the Ministermay appoint such Lessons as he shall think fit in his discretion.

Why this rubric at all? Surely, if the Ordinary appoints such especial days, let the Ordinary also appoint the Lessons. Else, suppose a minister good naturedly has a Charitable Collection for (e.g.) Johnston, may he displace the Lessons for Whitsun or Trinity day? Besides, who is to decide what a Charitable Collection is? Evidently the Minister. Then, if he chooses to have a collection for the latest appeal the mail brings him from Greenland or Timbuctoo, he may displace the Lessons for Easter or Good Friday.

Again, is that what the Church wishes?

The direction as to hymns and anthems is that they "may be sung before and after any Office in this Book."

What is an Office? The Prayer Book may be searched from cover to cover and not one be found. There is none in the table of contents. The order concerning the service of the Church (Res. I) tells us there are Services, c. g., Morning Prayer, Evening Prayer, Litany, Holy Communion, but says nothing about Offices till we come to this clause relating to hymns and anthems. A diligent enquirer searches the English Books and finds no Offices there. Further research may lead him across the proposed Book of Offices The natural conclusions he draws are, that here is to be found the "Office" referred to, and that the rubric takes for granted the future incorporation of that Book of Offices in the Prayer Book. Reference will be made further on to this introduction for the first time in our Service Books of this alien word office.

(2) That in the rubric before the Venite, after the words 'the following anthem,' there be inserted 'or else the XCV Psalm.'

This sub-section is not very happily worded, since the Venite is of course the XCV Psalm. What we have at present is not the Venite, but a combination of the Venite and the XCVI Psalm. Why not boldly recommend the adoption of the Venite complete, instead of the present cento. It is a comfort to notice that the omission of the selection of Psalms which can now be used instead of the Venite is recommended. One of the great drawbacks, both to the present Book and to the one amended so far, is the

mischievous principle of local option pervading it. The American Church which is so essentially a Missionary Church, and which ought therefore to have the simplest possible kind of a Prayer Book, has and will have the most complex one of any Church in the Anglican communion, if not in any communion. We have two sets of exhortations, "Dearly Beloved" or "Let us humbly," two absolutions. the Venite or a Psalm, two Glorias, "Gloria patri" and Gloria in Excelsis, two canticles after the first lesson, two after the second, two creeds, and in the evening the choice of six canticles. Now it is proposed that we are to have two forms of the Venite besides other alternative forms in the Confirmation service, the Ordinal, etc. Instead of a multitude of Diocesan uses, we have a multitude of parochial uses, so that no person knows beforehand what will be said or sung in any one church. To escape this confusion, we shall not be surprised if Church publishers inundate us with Missionary Prayer Books, in which there shall be no alternatives. Thus we may get High, Low, and Broad Prayer Books.

We certainly had hoped for a little more courage, and for more recommendations cutting down the use of alternative forms. We may be tolerably certain that when the Church of England revises her *Prayer Book* that it will go very hard with the advocates (if any can be then found) for the retention of the *Jubilate* and *Deus Misereatur*. Inserted as compromises in the *Prayer Book* they failed as all such compromises fail, and deserve to fail. Their presence in the services, while marring them, never brought a Puritan or a Presbyterian into the Church.

The next recommendation is merely that the rubric directing the singing of the *Te Deum* shall immediately precede it, to which sensible direction no one can object. If this set of rubrics was to be altered, why not revert to the English rubric directing the reader to "read distinctly with an audible voice," etc. Distinct and audible reading is not so common that it may be taken for granted.

Sub-section 4 directs the restoration of the English version of the 12th, 16th and 28th verses of the Te Deum.

In every respect but one, the English version is superior to ours, the one exception is "honourable" for "adorable,"

Honorable no longer conveys the desired meaning. The adoption of this recommendation would be only legalising what has long been the custom in many city churches, where the English settings to the *Te Deums* are used without ever altering a syllable.

The next recommendation we hope will never pass, it is another example of local option.

It would permit the use only of the first two, and the last six verses of the *Benedicite*.

Sub-section 6 recommends this new note:

And after that shall be said or sung the hymn following; but note, that, save from the first Sunday in Advent to Septuagesima, it shall suffice to use the first four verses.

This is vicious in the extreme, for two reasons. First, we have an alternative form. The second and chief objection is, that it panders to the erroneous though popular custom of singing the Benedictus in Advent only. From Advent to Septuagesima that the whole must be used is the direction. The inference drawn will be that the Benedictus is not only an Advent hymn, but that somehow it is a penitential hymn. In many churches it is now sung only in Advent and Lent. If this rubric passes, it will perpetuate this custom, and the Jubilate will be looked upon as the hymn of praise, notwithstanding the subsequent rubric directing that the Benedictus shall be given the place of honor, and be printed before the Jubilate.

Here, it may be as well to point out what the framework of Divine Service is, as understood, semper et ubique, in the Catholic Church. It is the Incarnation. Every detail of the Service derives its life and being from that central idea. The Holy Communion is the central point, therefore, of all worship or service of the Church. To that, or from that, every Service converges or radiates. The Church never looks upon her Services each as a complete whole. The sects do this. Sectarian influence did this very partially in the English Prayer Book, and to a dis-

tressing extent in ours. Examine the construction of Matins, that is, examine its true framework without sectarian accretions, and what is it but a service of preparation for the presence of CHRIST in the Holy Communion?

First, in obedience to Christ's commands came the Lord's Prayer, preceded, however, as being too sacred to be said abruptly, by the Invocation or the Lesser Litany. The *Venite* from the earliest days has been used as the invitation to worship Christ.

O come, let us worship, and fall down: and kneel before the LORD our maker.

In the Eastern Church this comes out still more clearly. Here the use is—

O come, let us worship God our King.

O come, let us worship and fall down before CHRIST our King and GOD.
O come, let us worship before CHRIST Himself, our King and GOD.

The Te Deum speaks for itself. It is the great song of triumph of the Church for the Incarnation.

The Benedictus is the song heralding the Incarnation. The Creed is the profession of Christian belief, of belief in the reality of the Incarnation. The Collect which gives the color to the day is the one belonging to the Holy Communion Service and comes thus fraught to us with its own special message of what the Incarnate LORD did, or taught: a few prayers for the peace or the grace which flows to the Church through the merits of the Incarnation conclude this preliminary service of preparation which we call Matins, or Morning Prayer. It is for this reason, the Collects being part of the Eucharistic service, that the priest should stand when reciting them. Examine the Evening Prayer in the same manner, and what do we find, but the same framework. The Magnificat and Nunc Dimittis, or the two Songs of Thanksgiving for the fact of the Incarnation replace the Te Deum and the Benedictus of the morning. There is no invitation to worship, no Venite, because the worship of the day is over. A Collect for light from the Light of the World, with or without a few prayers, closed the service.

The idea of the Incarnation is the string on which the Church has strung her pearls of prayer and praise.

Now let us see how that idea to please the Judaizing tendencies of Protestantism has been covered up in the English Book, and almost smothered in ours. A long string of sentences are introduced at the beginning to give, it is claimed, the key-note to the service. Manifestly an incomplete list, as has been felt by us, since, if the resolutions passed last Convention become law this year, we shall have double the number. An attempt will be made to provide for all great seasons by special sentences for Whitsun-Day, Christmas, etc. In other words, the sentences are really to displace the Collects, but without any guarantee that any one of them will be connected with the person of our LORD or with the Eucharistic teaching of the day, except the new ones for the greater days.*

The Exhortation, Confession, and Absolution, are all contrary to the idea which as we have seen forms the very framework of the service. Confession and Absolution belong to the central act of worship, the Holy Communion. Our Book has gone even further than the English Book by importing into Matins the Absolution and the Gloria in Excelsis especially belonging to the Communion Service. The changes already effected will remove the Gloria in Excelsis as printed, though unfortunately allowing its use, and permit the substitution of "Let us humbly confess" for the "Dearly beloved." And if the resolution adopted in 1886 be confirmed, the minister may, when a celebration imme-

^{*}Bad as it is to look to the sentence for the teaching of the day, it is less inexcusable than the idea lately put forward, that the key-note for the day is to be sought for in the "customary introductory hymn." [See last Maryland Report on the proposed changes.] The key-note of the service is to be sought for in something outside of the Prayer Book altogether! Our own experience of hymns is that they are generally chosen more to suit the whim of the parson, or the fancies of the choir than the Gospel for the day.

On a par with this, is a call to close revision this year that we may have a "Centennial Standard Prayer Book." What a proclamation to our fellow-citizens that we and the sects date from the same moment, 100 years ago! Capital title for a Methodist Prayer Book. But fancy the Church of God, which is either as old as the world, or as young as Christianity, fancy her having a Centennial Standard Prayer Book! Risum teneatis amici?

diately follows, commence with the LORD's Prayer, preceded by "The LORD be with you," etc.

All distinct gains, and in course of time, omission, will, it is hoped, acquire in these cases the force of prohibition, and that the *Gloria in Excelsis* and all preceding the LORD's Prayer will rarely be heard in our churches at Matins.

Other blots are the host of Psalms provided for use instead of the Gospel Canticles. The *Jubilate* has nothing to do with the Incarnation, no more have the XCVIII, XCVII, LXVII or CIII Psalms, except in the very general way that into every Psalm may be read some reference to our Blessed LORD.

Now, when we are endeavoring on all sides to be more Christian in our worship, and are recognising the fact that the Incarnation and extension of the Incarnation is the only theme of worship of the Church, why should preference be given to any Jewish hymn over the Gospel Canticle at any time during the year. It is sincerely to be hoped that the Committee will pluck up a little more courage and boldly ask for the restoration of the complete Benedictus, and the omission of the Jubilate. If that is too bold a step, then let us have the Benedictus and Jubilate as in the English Book, without any rubric as to the use of the former in Advent or any other season.

Sub-sections 7 and 8 recommend the substitution of "The good estate of the Catholic Church" for "the Holy Church universal," and that the prayer for "All Conditions" and the General Thanksgiving wherever they occur be printed with the bracketed clause and marginal note, as now provided in the Morning Prayer. To these there ought to be no objections. The ninth would restore "From fornication and all other deadly sins," instead of the present ambiguous petition, "From all inordinate and sinful affections." The tenth or last recommendation, we confess we do not understand. It reads—

That the words, 'Here endeth the Litany,' be omitted.

Why? The third section provides for additional prayers and thanksgivings. The prayers for a person on a journey

and the thanksgiving for a child's recovery, and for a safe return, belong rather to private or family prayers. This is but the result of the unfortunate admission of the principle of direct petitions on behalf of individuals. There is no reason why, if one individual case is made the subject of public prayer, another should not, and our Prayer Book might thus be easily "enriched and enlarged" ad infinitum. The proper place for such petitions is, their ancient place, at the prayer for the Church at the Eucharistic Service. A similar clause to that inserted in the General Thanksgiving or the prayer for "All Conditions" would effect the desired object.

IV. Contains the Ash-Wednesday service, with the Benediction now in the third person instead of in the second person, as when before the Convention. The service would be a distinct gain.

V. Deals with Collects, Epistles and Gospels. Here is to be noted, with thankfulness, the provision for extra Collects, Epistles and Gospels for early celebrations on Christmas and Easter-Day. We only wish the same provision had been made for Whitsun-Day and Ascension-Day. Those recommended are all from the First Book of Edward VI, word for word.

VI. Provides that-

The Decalogue and Suffrages may be omitted, provided they be said once on each Sunday, etc.

The wording is ambiguous. Does it mean that if the Decalogue is recited on Sunday it need never be said on a week-day, even if that week-day be an holy-day? If not, the priest would be bound to recite the Decalogue at each celebration on Ascension-Day, Christmas-Day (when on a week-day), the Feast of the Dedication of the Church and other like days when there are usually more than one celebration. The wording of this part of the rubric, as passed at the last Convention, reads "on the same day," thus giving the liberty required.

The use of the Thanks be to Thee after the Gospel is recommended.

The excision of the word "militant" from the words preceding the prayer for the Church, is much to be commended.

At the end of the prayer for the Church there is proposed a fuller commemoration of the Saints departed. This was considered by the Bishops at the last Convention, and on the motion of the Assistant Bishop of Virginia was laid on the table, after a resolution by the Bishop of New York had been passed altering the phrase, "We and all they who," etc., to "We with all they who," etc. Taken from the Scottish Service, it is to be hoped that this will be carried.

Then comes the rubric directing the priest to "pause for a space." It is much to be regretted that the Committee inserted this, and the final rubric—

There shall be no celebration of the LORD's Supper, except there be some to communicate with the priest.

More has been done to jeopardise the whole of the desirable alterations in the Report by these two proposed rubrics than by anything else. To the outside world it looks very much as if the Chairman had endeavored in this manner to force his own particular views, in the recent controversy, on the Church. It is to be hoped that the Committee will yet have the wisdom to withdraw both resolutions. There really is no need of either rubric. No one would wish to interfere with the usage which prevails in some churches for the withdrawal of non-communicants. On the other hand such congregations as are in the habit of staying throughout the Divine Service ought not to be invited to withdraw. It is quite true that there is no verbal invitation to that effect, but we all know how significant a pause may be made. May not the law of charity prevail here? May we not adopt the advice S. Augustine gave Januarius on the frequency of Communions? Speaking of those who come daily, and those who come less frequently, he exclaims:

Neither of them lightly esteems the Body and Blood of the Lord; on the contrary, both are contending who shall most highly honor the Sacrament fraught with blessing.

May we not, like S. Augustine, further compare these two classes to the two centurions, one who received the LORD joyfully into his house, the other who said: "I am not worthy LORD that thou shouldest come under my roof."

Should, however, the Church insist upon some rubric directing a pause, unfortunate as we believe such a direction would be, the pause ought to be at another point of the service. It is proposed that it shall be after the prayer for the Church. Now the prayer for the Church forms part of the Communion service proper, the pause should be at the end of the Ante-Communion service. The rubric in our Book before the Offertory sentences reads:

Then shall follow the sermon. After which, the minister, when there is a Communion, shall return to the Lord's Table and begin the Offertory.

Clearly, the Ante-Communion service ends with the sermon. The English Book places its similar rubric after the Offertory sentences. Thus in both Books, the prayer for the Church belongs, as it ought to do, to the Communion service proper. Much has been said of the pause ordered by the "Order of Communion of 1549," but the intention of the pause is very different there.

The pause was to succeed a short direction by the priest that any blasphemer, adulterer, etc., should withdraw. This, it is to be noted, was to be said "to them that be ready to take the Sacrament," not to the congregation. The pause, therefore, in its intention was very different to the reason now given for it. It was an attempt at a restoration of primitive discipline. The first rubric of the Communion service, regarding "notorious evil livers," really replaces the above pause.

The rubrics accepted by the Upper and Lower Houses of the Convocation of Canterbury* in 1875, directed that—

^{*} It has been stated that both Convocations, Canterbury and York, passed this rubric. This is incorrect. York never passed any such rubric at all. It is, therefore, dishonest to state that the Church of England passed such a rubric, and that its insertion in the *Prayer Book* is only waiting sanction of Parliament.

At the discretion of the minister the pause may be made before the Offertory sentences are said or sung, or after the prayer for the Church militant has been said.

It is, we presume, from the last clause of this proposed rubric that the Committee have obtained their idea as to the place. They have not only taken the worse feature of a bad rubric, but actually made it compulsory where it was only optional.

So much has been said on the subject that it is needless to say more. As for the second rubric it is perfectly impracticable. How is a priest to know who is going to communicate or not, unless the old rule be revived that none communicate without previous confession, or at any rate without giving due notice of intention to communicate. If this rubric passes as it is, it certainly inferentially enforces confession or previous intimation to the priest. Are the Committee prepared for this result? Common-sense and experience have combined to render a similar rubric in the English Book inoperative. If the rubric ran "there shall be no celebration except there be some present in the church," it would be sensible and capable of obedience, and be cutting at the root of the abuse the reformers desired to abolish—private masses.

The proposed rubric altering the words "we and all others who shall be partakers," to "whosoever shall be partakers," is also unfortunate, as it seems to be aimed against reservation, but, if so, it is an arrow that will fall short, for even after the emendation the sentence will read, "that whosoever shall be partaker of this Holy Communion." A sick person communicated with the reserved elements would still be a partaker of "this Holy Communion."

This rubric, it is to be hoped, will also be dropped in the final report.

There remains only to notice the change of the position of the Prayer of Humble Access to immediately before the administration. This is undoubtedly its proper place. Its tone of deep humility, and the kneeling attitude of the celebrant, all harmonise better after the consecration than before. To obtain this alteration alone, three years' wait-

ing would be a small price to pay. When the revision of the English Book comes, we may feel tolerably confident that this prayer will be so transposed.

This completes the recommendations concerning the order of the Holy Communion. It is to be regretted the Committee did not recommend the introduction of the Introits of the First Book of Edward VI.

Of the resolutions concerning the Baptismal Services little need be said. It is to be deplored, however, that the Committee did not recommend the rescinding of the unliturgical resolution passed in 1886, ordering the people to join in the prayer following the exhortation, as well as the equally erroneous direction that the people shall all stand till the LORD's Prayer. When was ever the direction "Let us pray" not an invitation to the people to devoutly kneel? These two most serious blunders might by resolution to rescind them have been brought once more to the notice of the Convention.

The only material alteration proposed in the order for Confirmation is the alternative form permitting the use of the signing of the candidate with the cross. This is very well so far as it goes, but this is a service that requires considerable enrichment. Bishop Wilberforce, by inserting three addresses, and by the plentiful use of hymns raised the service to a greater height of dignity, and it is a pity when we are supposed to be enriching our services that a fuller and more elaborate one has not been offered us. The ratification of vows, which so tends to minimise this sacramental rite in the eyes of the people, is still made too prominent. Again, we have the vicious principle of alternatives. Two forms of the Bishop's questions are now proposed.

The Marriage Service is another of those thin and meagre Services which, as they stand, need considerable enrichment; but here again we have nothing much proposed. The addition of two clauses in the exhortation from the Marriage Service of the English Book, is an improvement since, as our Service now stands, it would seem as if no other countenance for marriage could be

found in all Holy Writ, except from S. Paul. The latter half of the English Service, with the curtailment or permissive omission of the sermon or exhortation, would have been something to be thankful for. Is it too much to hope that something will yet be done to ennoble this Service. No wonder the world sets little store by marriage when the Church gives so poor an example.

Something ought to be done to lift the Marriage Service above the sphere of private theatricals, which it is little more at present. In Colonial days, when churches were few and far between, the rubric allowing of the solemnisation in "some proper house," was excusable. Who will say it is so now? And if in some places in the West, it may be, then as necessity overrides all rubrics, the rubric is unnecessary. At the present it serves only as an excuse for the lazy and the worldly.

We are thankful that special Collects, Epistles, and Gospels are provided for the Marriage and Burial Services, and are to be printed at the end of these Services. We thus at last get a recognition of the fact that all these occasional Services were meant by the Reformers to be but preludes to the Eucharistic one, and until they so become in fact, they will continue to be meagre and unsatisfactory in the extreme.

The alterations in the Ordinal comprise the omission of the rubric requiring the saying of Matins, and the insertion of one directing the recital of the Nicene Creed at the ordering of Bishops and Priests.

A special Collect, Epistle, and Gospel is provided for ecclesiastical conventions. The same should have been done for the extra Sundays after Trinity. The alterations not hitherto noticed are all minor ones, such as numbering the Psalms in common numerals, the printing of the Gloria Patri, the omission of the words "the performance of" in the prayer in the Service for the consecration of a church (which, by the bye, is another Service needing great enrichment), the substitution of "prevent" for "direct" in the prayer in the "Installation of Ministers," etc.

While such changes are not of a great importance, they show the care which the Committee have exercised.

Little need here be said concerning the Book of Offices, for two reasons. First, there is no need of such a Book, secondly, it will be impossible for the next Convention to pass upon it. If the Convention examine into the proposed Alterations and Additions, that will be as much as it can do thoroughly. To commence an examination of the Book of Offices would entail keeping this liturgical revision before the Church for nine years more at least. There is no benefit to be derived from such a delay. These Offices are not to form part of the Book of Common Prayer, but a supplement, and a supplement which can only be used by permission of each Ordinary. By all means let this Book be considered by the Bishops, and if they like to sanction the use of any, or all of the Offices, well and good. The Church will thus obtain in the next century, by the process of the survival of the fittest, some useful Services perhaps. Our own impression is that as the knowledge of liturgies increases we shall have set forth by different Ordinaries far better services than any here proposed. As a handy textbook for Bishops to study it will be invaluable, and we shall certainly be spared the infliction our Mother Church often labors under, by the issue of "Canterbury prayers." Another objection against the issue of such a supplement by Convention is that it would seem to imply that Bishops have to seek from it the power to authorise any additional prayers or services, which would be a mischievous assumption of power on its part. We trust that this Book of Offices will not only be authorised for use by Bishops, but that it will be enlarged from time to time, so as to provide a Pontifical. Perhaps the present Committee might be induced to draw up a Pontifical and submit it to the consideration of the Bishops, for their individual use and adoption, and thus, when the next revision takes place, the Church will have to guide her in her decisions the teachings of practical experience. A Pontifical is really more needed than a Book of Offices. One chief reason is that the Church naturally expects that when a Bishop officiates everything will be done with even greater decency and order than usual, the natural instinct is to expect a grander and more dignified

Service, and it is a true one. Unfortunately it is more often

disappointed than gratified.

The use of the word "office" is very unhappy. It is not a word belonging to the Anglican Communion. It is borrowed from Rome. It expresses the Roman idea of worship, where the priest does everything and the people nothing. The priest performs certain acts or duties because it is his office. The English Church idea of worship runs counter to this. She gives a free and willing service. Her acts of worship are the services of her priests and her people. Her books are not books of offices, but Service books. Worship with her is Divine Service. It is idle to say words mean nothing. They mean a very great deal. While we are striving to educate our people to a perception of what primitive practice and primitive worship was, do not let us be false to that idea by the title which we give to our public acts of worship. What single advantage the word "office" has over that of "service" is not apparent, and its introduction ought to be seriously challenged. When challenged it will be seen what its advocates have to say beyond expression of their own fancies. It's use is just on a par with the absurd use of cotta for surplice. A cotta is a vestment peculiarly Roman. A surplice, one peculiarly Anglican. It is singular that in a Report which shows such a desire to return to the English use in almost every point, there should have been in this one particular so marked a departure.

The Committee can, no doubt, excuse itself on the plea that the word is a legacy from the previous Committees, but since it has shown itself capable of better things it may perhaps yet see its way by reverting to the word "service" to proclaim the great point which differentiates the Anglican Communion from Rome and the sects, that it recognises the priesthood of the laity while they ignore it, that it requires from all, priest and people, a willing service, and not a dumb gazing at the performance of an

office.

In conclusion, while we deprecate even the consideration by the Convention of any Book of Offices, we yet trust that the Alterations and Additions will be carefully considered and passed upon next October for final adoption in 1892. To obtain the additional versicles in Morning and Evening Prayer, the new Collects, Epistles, and Gospels for Christmas and Easter, as well as for the Marriage and Burial Services, the transposition of the Prayer of Humble Access, the omission of the word militant, the fuller commemoration of the departed in the prayer for the Church, the improvement of the Confirmation Service are, without the many minor improvements, surely worth waiting three years for.

If this is done and the recommendations substantially adopted (excepting, of course, the obnoxious rubrics in the Communion Service) the American Church will have, not a perfect Service Book, because marred by alternative forms, still, a Book incomparably superior, as a whole, to any Book now in use in the Anglican Communion.

One way of escaping all these alternative forms is so simple that we fear it is too simple to be adopted. That is, having an alternative Book. A short clause allowing the alternative use of the First Book of Edward VI would give the Church all that she needs, and satisfy the two parties within her fold. Such a use would be far easier for both priests and people than the proposed Book of many colors. However, whichever of the two solutions be adopted next October, this one or the more complex one of the Book as amended by this Report, the question of Liturgical Revision will be set at rest. At rest until the Church of England revises her Book, when, of course, we shall feel the reflex action here.

If revision is summarily suspended next October, there is one thing humanly certain. There will be a growing agitation to have the question reopened, and instead of a final decision in 1892, we should but be beginning afresh then, or in 1895.

Haste is the enemy of all good work. Haste, the proverb reminds us, shall not be blessed. If we take comfort in that wonderful prophecy relating to Christ and His Church, where Christ is declared to be the foundation, a Stone, a tried Stone (not one chosen in haste), a precious

Corner-stone, a sure Foundation for His Church, ought we not patiently to give our very best as the tribute of our faith, accepting the added warning—

He that believeth shall not make haste.

ARTHUR LOWNDES.

The hymnal Revised and Enlarged.

The Hymnal Revised and Enlarged; being the Preliminary Report of the Committee on the Hymnal, appointed by the General Convention of 1886. New York: James Pott & Co. 1889.

THE publication of the Preliminary Report of the Committee on the Hymnal has made that Committee the subject of much (in my way of thinking) unfair criticism. The Committee was most certainly properly appointed, and if the last General Convention deemed the gentlemen named by it to be fit and proper persons to carry out its intentions, a careful examination of the Report will be more in order than pettish scolding, because the standard of this or that one's devising has not been adhered to or attained. It has really been quite discouraging to take up several of the Church papers and find (instead of the careful examination which one had a right to expect before an opinion), a hastily expressed judgment, evidently founded upon such an imperfect knowledge of the Report that nothing could excuse or explain. Most of the writers on the subject seem to have quite overlooked that part of the title page which says that it is

"THE PRELIMINARY REPORT OF THE COMMITTEE."

It is only just that this should be carefully borne in mind, but when the *Churchman* [February 2, 1889,] characterises the Report as

A preposterous aggregation of almost 700 selections.

—and the Standard of the Cross [May 11, 1889,] superciliously says

The calm but decided judgment of the Literary Editor that the new collection cannot possibly be accepted . . . is reassuring.

—both papers are speaking entirely beside the mark, and show most conclusively an utter absence of that careful consideration which the Committee had a right to expect before a judgment was pronounced.

It was, for instance, neither just nor fair for the Standard of the Cross [May 11, 1889,] to state that

The Church's one foundation

had been omitted. This statement was corrected in the next issue of the paper, but it had already done much to create prejudice, and many heard of the statement who even now are unaware of its untruth. Nor is the statement true which is made in the same issue of the same paper, that

O sacred head now wounded

is among the omitted ones. A slightly different translation of the same hymn, and one which many would prefer, can be found in the Report [No. 99]. And it is equally unjust and unfair for the *Living Church* [May 11, 1889,] to cite as among the missing hymns

Bread of Heaven, on Thee we feed God shall charge His angel legions

for both of them are in the *Preliminary Report*. Even the *Churchman* [April 27, 1889,] couldn't rest satisfied without making the same charge, and neither of the two last-named papers has, so far as I have seen, made the slightest acknowledgment of its errors. I suppose the Report does not altogether consist of such hymns as these editors like; but if they cannot really bring their minds to the fact that *they* do not make the Church, surely sufficient care might have been taken to guard against such flagrant mistakes. If they did not like the book or the *personnel* of the Committee they still might have made no statements which could positively be contradicted.

The work of the Committee is so important that no snap judgments, such as have just been quoted, should be allowed to have any weight; and it is to place the matter fairly and fully before the Church that this article is written. Before, however, the Report itself is examined, a glance at various criticisms and suggestions will probably prove instructive and even entertaining.

Bishop Wilmer [Churchman, December 29, 1888,] thinks that, as the Prayer Book provides amply for prayer, the Hymnal should be devoted entirely to praise, thanksgiving, and adoration; and would exclude every other kind of

hymn. He also thinks the Psalms in metre might be dispensed with, because we have the prose Psalter in the Prayer Book. Without laying much stress upon the perfectly fair argument that as we have the Bible it is therefore unnecessary to insert in the Prayer Book the Epistles, Gospels, and Psalter; it is very plain the adoption of such a proposal would consign to oblivion so many hymns that only a very small section of the Church would be willing to lose, that it is scarcely likely to be entertained. Just think of banishing such hymns as

Jesus, lover of my soul
Abide with me, fast falls the eventide
Sun of my soul, Thou Saviour dear
Jerusalem, my happy home

or such metrical Psalms as

All people that on earth do dwell Have mercy, LORD, on me Before JEHOVAH'S awful throne.

The musical editor of the Churchman [February 2, 1889,] lays down seven requirements (I cannot call them rules), as follows:

- (I) Outside of Processionals and Occasionals he would allow but 250 hymns.
- (2) No hymn that will wear out may be used.
- (3) Only few and simple metres to be used.
- (4) The hymns must be singable.
- , (5) Hymns outside liturgic requirements could be grouped together.
- (6) A restoration of the old Introits.
- (7) A decision, whether the Benedictus qui venit and the Agnus Dei, may be sung.

The simplicity shewn in (2) could hardly be matched. How shall we tell whether a hymn will wear out until it is put into some hymnal and tried? As to (6) and (7) I am not aware that the Committee was instructed to report upon these questions. As to (1), there is no Hymnal of any repute which has so few hymns in it. Hymns Ancient and Modern, first edition had but 273; but the latest edition has 638. As to (3), the time has gone by when congregations will be content with but Long, Short, and Common metres

and many of the most beautiful hymns of the present day are of metres unheard-of a few years ago. As to (5), that is the very thing the Committee has done. Conservatism is all very well, but we cannot always be willing to simply follow in the rut our forefathers made.

Rev. C. L. Hutchins [Churchman, February 2, 1889,] recommends waiting until the new editions of Church Hymns and Hymns Ancient and Modern are published. Compilers of tune books would no doubt be much assisted by such a proceeding, as they would be saved the trouble of selecting tunes for the hymns; but surely there is no necessity for the American Church to be simply a copier of the English Church! Are not the same sources of supply open to both? Has the American Church no men capable of selecting good hymns? The new edition of Hymns Ancient and Modern is out, and it is more remarkable for the introduction of a number of those old hymns which it is now the fashion in certain quarters to decry than for anything else. As examples, the following have been added,

Come my soul thy suit prepare O God of Jacob by whose hand When all Thy mercies, O my God O for a thousand tongues to sing

The most astonishing piece of writing on the subject is an article on *Hymns*, by the Rev. W. Kirkus, in the *Standard of the Cross* [February 16, 1889]. It is really laudatory of Dr. Martineau's *Hymns of Praise and Prayer*. Mr. Kirkus evidently thinks that book one of the most perfect of its kind, and quotes, as a hymn "of supreme excellence," a poem by Faber (beautiful no doubt), which I think no congregation could be induced to sing, and which is not in any way a hymn. But besides this Mr. Kirkus is deeply conscious of the ability of Dr. Martineau as an editor of hymns. He says of Dr. Martineau,

His knowledge of literature, his critical subtlety, his spiritual insight, his transparent sincerity, combine to render him an almost ideal editor of hymns. H's poetical instinct has kept him safe, and his sturdy honesty has protected authors from unfair treatment.

This is very pretty, and more so if true; for indeed hymn writers have suffered much and unjustly from editors and tinkers of all kinds. Now in this same hymn book where authors are so religiously guarded (so Mr. Kirkus would have us believe) there is an index of nearly 150 hymns, to which (to use Dr. Martineau's own words)

The usual clew has been lost by the alteration or absence of the first line.

Now, note a few of the alterations which, according to Mr. Kirkus, so admirably preserve the integrity of both hymn and editor:

Saviour again to Thy dear Name we raise

is altered to

Again to Thee our guardian God we raise Afflicted soul, to Jesus dear

figures as

Afflicted saint, to God draw near Jesus, gentlest Saviour

becomes

Father, gracious Pather

and, most astonishing!

Jesus, lover of my soul

he would have us sing

Father, refuge of my soul

and so on, I had almost said, ad infinitum, but certainly ad nauseam. Perhaps the worst (or best) example is the verse which is given as the first verse of Montgomery's noble hymn, "Hail to the LORD's anointed." Dr. Martineau's poetical instinct and sturdy honesty leads him to attach the author's name (without any notice of alteration) to the following balderdash.

Receive Messiah gladly,
And lift the downcast eyes;
Ye people, speak not sadly;
He makes the fallen rise:

In all your habitations, Complaint and crying cease; The long desire of nations Brings everlasting peace.

Now, as the book actually swarms with similar alterations, how much is the critic's opinion worth? It is a question to me whether Mr. Kirkus ever did more than (to use his own words) "open the book at random," and then having lighted upon the hymns he quotes, indulged in the

rhapsody of which I have given part.

A writer in the Living Church [May 18, 1889,] dwells mostly on what he is pleased to term the false prosody of many of the hymns in the Report, and urges that a musician should have been appointed to compile the Hymnal. He names several musicians who have published tune books, and goes on to detail instances of this false prosedy, which he is sure would have been avoided if any one of these musicians had compiled the Report. This writer is not the only one who has written in this strain. More than once the same argument has been used by the musical editor of the Churchman, in numbers whose dates have slipped my memory. It is very curious that each of the musicians named in the article has in his own tune book perpetrated scores of such blunders (as the writer would call them); indeed, no tune book exists, or can exist without them. To strike out what such purists call false prosody and amorphous stanzas would send to the limbo of forgotten things nearly every hymn, good and bad, and most tunes would have to follow. There is really no false prosody in the hymns when judged by proper standards. Latin and Greek quantities are not to be applied to English verse, which must be measured by the genius of its own language. No educated person would scan the lines quoted in the Living Church as they are there marked, and such italicising is, to say the least, disingenuous. Each of the lines quoted, when accented properly, is quite correct. The fact of the matter is, that owing to the exigencies of musical accent, that and the rhetorical accent do not always coincide. This, however, is a matter of very small moment, and a glance at the works of the best masters

reveals many such misplacing of accent. That noble air in the Messiah, "I know that my Redeemer liveth," is an instance. Shall that air be dropped, or shall we allow it to be tinkered into correctness? It simply cannot be helped, and not all the wailing of these purists will be of the least avail; and one who says (as the writer in the Living Churck does) that enough of what he calls perfect verses can be collected to constitute a sufficient Hymnal, and that the presence of such lines as he quotes is a confession of illiteracy and a depraving influence, should be classed among those purists who would prevent us saving can't, mustn't, and are horrified at such phrases as rise up, sit down. simply the utterance of one who has studied books, not men, We must have our colloquialisms and our idioms, even though they do not strictly conform to the rules of wouldbe grammarians.

When we come to figures, the wildest guesses appear to be the rule. The Churchman [April 27,1889,] states that 320 hymns of the present Hymnal have been discarded; the correct number is 283. The Standard of the Cross [May 18, 1889,] says that the report contains about 130 hymns, which are in Hymns Ancient and Modern; there are really 313. The same number of the same paper says that about seventy-five from Bickersteth's Hymnal Companion are in the report; the correct number is 264.

Such sticklers for liturgic purity in hymns as the *Churchman* [April 27, 1889,] and the *Living Church* [May 11, 1889,] complain because

I would not live alway When gathering clouds around I view Triumphant Zion lift thy head

are omitted in the Report. If we are to have only liturgic hymns in the Hymnal, surely the Committee did well to drop those named.

The Rev. G. B. Johnson [Churchman, June 1, 1889,] takes the Committee to task for certain alterations of hymns. Now, without defending alterations in general, it is hardly fair to charge the Committee with alterations not

made by it. For instance, the alteration in "Sweet Saviour, bless us ere we go;" the line

The day is gone, its hours have run,

is not an alteration made by the Committee; but can be found in Bickersteth's Hymnal Companion, and Thring's Church of England Hymn Book. The lines

Let not our works by strife be soiled, Nor by deceit our hearts ensnared,

can be found in Thring's Church of England Hymn Book and Church Hymns (S. P. C. K.). In the sixth verse, the line,

Through night and darkness near us be;

is from Church Hymns (S. P. C. K.). The Ritualistic Hymnal Noted has it

Sweet SAVIOUR, bless us; night is come, Throughout its darkness near us be

and the equally Ritualistic *People's Hymnal* leaves the verse out altogether. So far from the Committee standing alone in altering to that form, the line

Mary and Philip near us be

I do not find those exact words even in Roman Catholic Hymnals. The *Popular Hymn and Tune Book* leaves the verse out altogether. The *Parochial Hymn Book* and the *Crown of Jesus* have it

Mary and Joseph near us be.

As to the hymn

O come and mourn with me awhile

and the charge that it has been "cruelly mangled," presumably by the Committee; a reference to other Hymn Books shews the number of verse, used by each to be

Hymnal,													
Hymns Ancient and Modern,		0			0	0	0				0		6
Church Hymns, (S. P. C. K.),	9			0	0		٠		0				6
Hymnal Companion,													
Church of England Hymn Book,.									۰				5
People's Hymnal,			9									*	10

The Hymnal Revised and Enlarged. 217 Church Hymnal (Irish), 4 Sarum Hymnal, 6 Hymnary, 7 Hymnal Noted, 10 and of Roman Catholic Hymnals Catholic Hymnal (Paulist), 6 Popular H. and T. Book, 6 Parochial Hymn Book, 12

It will thus be seen that the "mangling" has not been done by the Committee. As to the change in the last line of each verse from "Love" to "Lord," I find only three of the twelve Hymnals which (as will be seen further on) have been used for comparison, follow the original; and, strangely enough, the three using the word "Love," are the Low Church Hymnal Companion, the Ritualistic People's Hymnal, and the nondescript Hymnary. The change in the last line of the fourth verse is from Thring's Church of England Hymn Book, and only the Hymnal Companion and the Hymnary give that line correctly. The alteration of Faber's "O Paradise—"

We shall not wait for long; E'en now the loving ear can catch,

can be found in Hymnal Companion and Church of England Hymn Book.

The same writer returns to the charge in the Churchman [July 6, 1889], and complains of the alteration of Wesley's lines—

Dark and cheerless is the morn Unaccompanied by Thee,

to

Dark and cheerless is the morn Unillumined LORD by Thee

—this alteration is not by the Committee, but can be found in Barnby's *Hymnary*.

I have examined these alterations at length, because I find that Mr. Johnson is not the only one who has laid upon the Committee the blame of making alterations which have really been made by others. I will not pretend that

I have examined every alteration which can be found in the Report; but I certainly have followed up many, and so far as I have gone I find few of which I can gain no trace beyond the Report. The chief changes really made by the Committee seem to be the alteration from the singular to the plural; the verses added to "Nearer my God to Thee," and the alteration of the two first lines of, "Jesus lives! no

longer now."

The Rev. F. M. Bird has written for the Churchman a series of articles on the Report, which are instructive, entertaining, and (the later ones especially) fair and candid. Of his ability as a hymnologist there can be no doubt, and the Committee will probably give his articles the attention they deserve. It appears to me, however, that much as I have been interested in his articles they do not form a basis upon which to found an opinion. They are written too much from the hymnologist standpoint, and look too much at a hymn as a literary production. To follow his articles takes no little time, as the quotation of a hymn by its number compels the handling of perhaps several hymnals at a time. To this plan of his, which was, of course, adopted to save space, may be attributed some errors, such as attributing [Churchman, July 20, 1889,]

God the all-terrible! King who ordainest

to Ray Palmer, and also to H. F. Chorley. But why such a mistake should be made as stating that [Churchman, May 11, 1889,]

Fountain of good, to own Thy love,

was discarded by the Committee, when it can be found (slightly altered in the first line, it is true) in the Report [No. 296] is not apparent.

Again [Churchman, July 20, 1889], he falls into the mistake made by so many, of crediting

So rest, our rest,

to the Rev. W. Mercer, when R. Massie is the translator. In the case of

Blesséd art thou who passed before,

which he, in the same number, attributes to Mrs. H. Carey Brock, I think he is wrong. Mrs. Carey Brock herself attributes it to Mrs. H. Brock. My recollection of the family is that Mrs. H. Brock and Mrs. Carey Brock are two persons, being the wives of, I think, brothers.

Again [Churchman, May 11, 1889], is it not rather disingenuous to complain of the omission of

O sacred head now wounded,

without, at the same time, admitting that another translation of the same hymn had been substituted? I point out these errors reluctantly, but because coming from a man of such acknowledged ability as Mr. Bird, they are likely to be accepted as fact.

Some may possibly think I have been a little too severe upon the critics of the Report, but a moment's thought will show to the contrary. Instead of just submitting the Report to the Convention without any notice to the Church, the Committee published it in order that they might get the benefit of a wider range of criticism than they otherwise could. What is the result? The leading Church papers without a moment's thought or consideration jumped upon it savagely, made some remarks about it which were pretty wide of the truth, did all in their power to create a prejudice against it, and yet in only one instance (the articles of Rev. F. M. Bird, in the Churchman) has there been any attempt to give a fair presentment of the case. Misstatements have been allowed to go by uncorrected, and the crudest ideas with regard to what constitutes a Hymnal for a Church have been set forth with turgid grandiloquence.

Having disposed of the critics, a little attention can now be paid to the Report itself. I have thought the fairest way to deal with the Report is to institute a comparison between it and the best Anglican Hymnals. While not in any way thinking it desirable or necessary to slavishly copy the Anglican Church, yet her formularies are ours, and we have the same need and opportunities for the use of Hymns. Our Hymnal will be none the worse

if it shall appear that much, if not all of its contents, has the sanction of our mother Church.

The Report is really divided into two parts. The part devoted to Church use contains (leaving out the Litanies) 551 hymns; only about twenty more than the present one. The remaining hymns are for children, missions, and various special purposes.

A very careful comparison inclines me to the opinion that in the main the Committee has used in the compilation of the Hymnal the six following books:

The Hymnal in present use. Hymns Ancient and Modern. The Church of England Hymn Book. Church Hymns (S. P. C. K.). The Hymnal Companion. The Children's Hymn Book.

But wishing to give the fullest and fairest examination of the Report, I have carefully compared it with the following Hymnals:

The Hymnal in present use.

Hymns Ancient and Modern.
Church Hymns (S. P. C. K.).
The Church of England Hymn Book (Thring's).
The Hymnal Companion (Bickersteth's.)
The People's Hymnal.
The Children's Hymn Book.
The Church Hymnal (Irish).
The Anglican Hymn Book.
The Westminster Abbey Hymn Book.
The Hymnary (Barnby's).
The Sarum Hymnal.

No comparison has been made with any American book (except the Hymnal), as very few of them show any marks beyond those of scissors and paste; and the books selected for comparison are fairly representative of the different sections of low, moderate, and high Church. The comparison, when made, gives the following results:

Hymns which	appear is	one of	these books,	9			а			157
44	66	two	86							102
**	64	three	6.6							63

Hymns	which	appear	in four of	these	books,	0			0	0			0	45
	6	44	five	8.6										39
6	4	44	six	4.4				9						39
6	á	6.6	seven	4.6										30
	4	6.6	eight	44										33
6	6	44	nine	4.6							w		0	30
6	8	4.4	ten	**										23
6	4	44	eleven	46						a		8		30
	6	44	twelve	4.6					0	0	9		0	21
6	4	4.6	none	6.6										76

It is gratifying to notice how large a proportion of the hymns in the Report appear in several of these books, which really means they have received the sanction of the Anglican Church. One fact, however, must be carefully borne in mind, or we lose considerable of the value of such a list: a very large proportion of these hymns are copyright in England, and the compilers of one book would, in some cases, refuse the use of hymns to the compilers of others. So that the absence of a recent hymn from one or more of these books does not prove the hymn to be unacceptable or unworthy a place in any or even all the others. In the face of such a shewing it is hardly fair to accuse the Committee of making a mere jumble of hymns.

Indeed, these accusations seem to me to have been made by the various Church papers in a fit of fright caused by a somewhat bold departure on the part of the Committee from the narrow lines which certain editors appear to have assumed would be followed.

A step further in the examination will be to see how far the Report will bear comparison with some of these books, from a liturgic point of view. In one or two cases the arrangement is not easily compared, but taking those which distinctly provide for the various Christian seasons, the result is as follows:

	Report.	Hymnal.	Anc. and Mod.	Ch. Hymns.	Ch. England.	People's.	Children's.	Irish.	West. Abbey.	Anglican.	Hymnary.
Morning,	9	5	9	II	13	4	17	8	10	, IO	15
Evening,	17	20	23	18	32	16	19	6	15	15	22
Lord's Day,	12	23	8	17	II	6	17	-	5		
Advent,	14		10	IO I2	II	17	5	13	4	15	32 21
01	11	12	2	I	7 2	14	13	5	1	4	8
Circumcision,	-	4	-		-	5	-	3	-	4	
New Year,	-	2	3	6	8	101	5	2	2	5	2
Epiphany,	12	14	9	8	9	12	7	4	6	9	22
Septuagesima,	6	-	3	I	• 3	6	I	-	4	5	18
Lent	7	24	3 16	IO	9	21	8	35	20	22	21
Palm Sunday,	-) (2	-	3	-	2		_	2	_
,		18		14	0	30		15	12		
Passion,	14) (17	_	15	-	9	-	-	IO	33
Easter,	19	15	25	13	13	15	6	6	28	14	35
Rogation,	5	3	3	3	2	3	-	-	3	3	4
Ascension,	6	12	8	3 5 5	9	II	7	9	7 8	10	16
Whitsuntide,	4	13	8		17	10	4	-	-	10	12
Trinity,	6	8	3	3	8	5	6	14	4	8	7
Saint's Days,	54		50	45	58	35	29	13	32	30	52
Ember Days,	7	2	7	3	5	-	I	3	3	2	6
Baptism,		7	7	10		5	6	4	3	3	6
Confirmation,	10	13	3	7 18	3	2	II	4	6	5	4
Holy Communion, .	18		24		14	22	8	14	6	12	14
Matrimony,	38	4	4	4 8	3 7	2	-	2	2	2	1
Burial,	8	4	8	8	7	8	7	3	4	3	5

This table has not been made up from an analysis of the books, but is simply taken from the "Contents" of each. In the Report there is, at the end of the hymns devoted to each section, a list of hymns appended, which are to be found in other parts of the Report.

The next step will be to examine the sources from whence the hymns are derived, which has been done in the following manner:

Metrical Psalms (including the few old English hymns, such as	
Bishop Ken's, Crossman's),	19
Translations from Latin and Greek (mostly by Neale and other mod-	
ern translators),	67
Translations from the German (which includes some usually attribut-	
ed to Wesley),	19

The Evangelical School (including Wesley, Watts, Toplady, Kelly,	
Montgomery),	103
Modern Churchmen (including Bishops Mant and Heber, Dean Mil-	
man and the Tractarians),	
Miscellaneous (including Bonar, Macduff),	103
The American (which are put separately, because few of them appear	
in English books),	34

It is always well to look at a subject from as many standpoints as possible, and the following table will be interesting, shewing, as it does, how many of the hymns contained in the Report are to be found in the Hymnals used for comparison:

The Hymnal in present use,	6
Hymns Ancient and Modern, 31	3
Church Hymns (S. P. C. K.),	7
The Church of England Hymn Book (Thring's), 318	8
The Hymnal Companion (Bickersteth's),	4
The People's Hymnal,	7
The Children's Hymn Book,	8
The Church Hymnal (Irish),	3
The Anglican Hymnal,	4
The Westminster Abbey Hymn Book,	7
The Hymnary (Barnby's),	
The Sarum Hymnal,	9
In none of these books,	2

Having thus made a tolerably exhaustive analysis of the Report, the same method will be applied to those hymns in the Hymnal in present use which have been discarded by the Committee. And first the following table will shew how the hymns appear in the Hymnals used for comparison:

Hymns which	appear	in one of	these books,							48
66	44	two	66							20
84	6.4	three	4.6							13
66	44	four	66							10
44	4.6	five	44					0	0	5
66	66	six	64							11
8.6	. 66	seven	6.6							2
6.6	44	eight	66							2
66	44	nine	66			0				3
66	6.6	ten	46						9	1
66	66	eleven	44							-
86	64	twelve	4.6							-
44	66	none	46							168

When the same hymns are traced to their sources, the result is:

Metrical Psalms,			- 55
Translations from Latin and Greek,			. 18
Translations from the German,			. 6
The Evangelical School,	0 0		 130
Modern Churchmen,			
Miscellaneous,			
American,			 18

The following table shews how many of these dropped hymns are used in each of the Hymnals previously named:

Hymns Ancient and Modern, .														38
Church Hymns (S. P. C. K.), .														
The Church of England Hymn	B	00	k	(T	hi	in	g'	s)						34
The Hymnal Companion,											•			55
The People's Hymnal,														16
The Children's Hymn Book, .							4							II
The Church Hymnal (Irish), .		,	*											42
The Anglican Hymn Book,														
The Westminster Abbey Hymn	B	00	k,											29
The Hymnary,													*	24
The Sarum Hymnal,														20
In none of these books,														175

As the charge that the Report is too bulky has been pretty freely made it will be interesting to compare it with various other Hymnals in use here and in England.

AMERICAN HYMNALS.

				_	-					-								
The Report,																		688
The present Hymnal,												2						529
Reformed Episcopal,							+											541
Evangelical Lutheran,																		588
Presbyterian,												•						972
Hymns of the Faith (A	nd	ov	er]),														629
Carmina Sanctorum,																		746
The Evangelical Hymr	ıal,																	613
	K	NG	Ļ	SE	1	H	Z M	IN.	AI	S.								
Hymnal Ancient and M	fod	er	n (ne	w	е	di	tic	n),	*				•			638
Church Hymns (S. P. C	2. F	(.)									•							925

The Sarum Hymnal,	0							0	0	0	320
The Westminster Abbey Hymn Book,											400
The Anglican Hymn Book,				0	0				9		404
The Church Hymnal (Irish),										0	475
The Hymnal Noted,											588
Presbyterian (English),											575
Wesleyan Methodist,						0	0	0			1026
Unitarian,					0						797
Swedenborgian,											750
The Parochial Hymn Book (Roman Car	tho	lic),								632

The compilation of the foregoing tables and analysis has taken considerable time, and in making them I have taken all possible precautions to guard against error; but of course I cannot hope that the work is entirely free from mistake. I do not think, however, there is sufficient error to invalidate in even a small degree any of the tables.

Now in order that criticism should be fair and just, several points must be borne in mind: and first it is very necessary to recollect that the question is not

ARE WE TO HAVE AN AUTHORISED HYMNAL?

Had that been the question it might be disposed of in a very few words. Apparently, that question has been decided for us, and that decision leads to the enquiry

WHAT SHOULD A HYMNAL BE COMPOSED OF?

And right here we meet a great bone of contention. Writers, such as the Musical Editor of the Churchman, and some correspondents of the Living Church, speak grandiloquently of the ancient Church hymns, and of the mediæval Sequences, and would have little but those for use in the services of the Church. On the other hand, the Standard of the Cross and its congeners would have it full to overflowing of the utterances of the Evangelical school. Then, again, we are met by many who would exclude all hymns which are not direct aspirations. Many of the ancient hymns are, doubtless, very fine, and some of them would cause an aching void were they left out. But all the ancient hymns are not Te Deums, nor are all suitable for present use. Some of the mediæval Sequences are very good, but when clamoring for them the Musical Editor of

the Churchman seems to quite overlook the fact that many (as one of their names, 'Proses,' shows) were not in poetical form, and prose hymns will never be able to put poetical ones out of countenance. The Evangelical school no doubt produced many grand hymns, and the Church owes it an eternal debt of gratitude; but do not let the fact be lost sight of that a large proportion of its hymns are really unsuitable for congregational use. The attempt to force any such personal predilections upon the Church and call the result a Hymnal would be laughable if it were not so deplorable. A truce to such narrowness. The Hymnal, if we are to have one, is for the Church, not for a section only.

LET THE HYMNAL BE COMPREHENSIVE.

If a Hymnal is to be a success it must be as broad and comprehensive as the bounds of the Church are. It must, of course, first be liturgical. An ample supply of hymns for her varied public services must be furnished, or the Hymnal will most assuredly miss its mark. It is not sufficient that this or that school of theology or ecclesiasticism be represented; enough for the Church itself is an absolute necessity, but it must not stop there.

THE HYMNAL MUST BE FULL AND VARIED.

The Church is composed of units. Its members, individually, have their times of depression, of exaltation, of quietness. Shall a *Church* Hymnal be issued without due and suitable provision for such periods? Are not the Psalms of David full of these personalities, which so many deprecate when they occur in hymns? Shall we have a revision of the Psalter, and only use in Divine Service such as consist of praise, thanksgiving, and adoration? Does it seem incongruous that a whole congregation shall be heard singing

My soul is athirst for God,

or that there shall ascend to the Throne of Grace from the lips of an entire congregation such a supplication as

O give me the comfort of Thy help again Turn us, then, O God our Saviour and let Thine anger cease from us How long wilt Thou forget me, O Lord?

THE HYMNAL MUST BE CHURCHLY.

It is not the province of the Church to furnish its members with all the sickly sentimentalities which some crave for, and which are frequently miscalled hymns. There is a dignity which should never be lost sight of—not a dignity which would exclude as trivial all topics but those suited for its stronger ones—the lambs of the flock, the feeble and poor in spirit, must have something—but a dignity which shall not allow anything tending to lower the sacred character of its services.

In the foregoing pages an endeavor has been made not so much to present my own views of the matter, but to give such an account of the Report as will enable the readers of THE CHURCH REVIEW to form their own opinion. If the delegates, both lav and clerical, to the General Convention can be enabled to judge for themselves of the v: lue of the book rather than have an opinion forced upon them ex cathedra, so much the better for the Church at large. What is wanted is an intelligent opinion formed upon knowledge of the subject, and no article that I have seen has in even a moderate degree given help toward The communications of Rev. F. M. Bird in the Churchman, are of course very instructive and entertaining, and they are also candid and perfectly fair, but still to my thinking they do not give one a sufficient foundation upon which to build an opinion. It is not of so much consequence who wrote the hymn, as whether the hymn is suitable for use. It does not so much matter whether this or that author is represented, as whether the best of the hymns of the ages and songs of the Spirit are there. The correspondence in the various Church papers has for the most part been expositions of the private views of the writers, some of them practical, some the reverse.

It now only remains for me to offer such

CRITICISMS AND SUGGESTIONS

as I think the subject calls for:

(1) As to the number of the Hymns: One argument against the Report is the much larger number in it than in

the present Hymnal. I do not think the number at all too large. It compares favorably with other books (see pp.

224, 225).

The remark previously made about English compilers not always being allowed to use hymns appearing in other books must be borne in mind. The most cogent argument in favor of a goodly number of hymns is found in Hymns Ancient and Modern. When first published in 1861 it contained but 273 hymns; its latest edition, just published, has 638. So again the early edition of The Scottish Hymnal had but 200 hymns, which has been increased to 442. The Hymnal Noted has been added to until it has 588 instead of 105, as at first. The Hymnal, issued by the Society for Promoting Christian Knowledge, has now 592, as against 300 in its former book. In fact there is no Hymn Book extensively used which has not a large selection. The Church has need of good hymns, and the number should not be stinted, provided good ones are given.

- (2) As to the quality of the Hymns: A pretty thorough acquaintance with Hymn Books generally, and a knowledge of the Report gained by not less than twenty perusals of it leads me to express a most decided opinion in its favor. A Hymnal formed upon the various lines laid down by writers in the Churchman, the Living Church, and the Stanaard of the Cross would not only be meagre, but would make its compilers a laughing-stock. Even the Ritualistic Hymn Books join with the extreme Evangelical ones in admitting just such hymns as we are told are out of place, and the editors of Hymns Ancient and Modern have judged it wise to add in their new edition a number of personal hymns previously excluded. Here again the Evangelical Hymn Books (and this includes what are termed in England, Dissenting ones) do not scruple to use Faber's, Caswall's, Neale's, and even advocate Litanies.
- (3) As to the arrangement of the Hymns: Taking up the various points about the arrangement in the Preface to the Report, I may remark, briefly:
- (a) The two-fold division of the Hymn Book is good, and reflects great credit on the Committee. As before

observed, if we are to have an authorised Hymnal, it should be one which will come in contact with Christian life at all points; not merely one to be used in church.

(b) The arrangement on p. 222, shewing the number of hymns for the various seasons of the Church Year, is, perhaps, hardly fair to the Committee, and yet I could not get the desired comparison in any other way. It must, in common fairness, be stated that in the Report at the end of the hymns for each season is appended the first line and number of hymns suitable, which can be found at other parts of the book. For instance, the Report allots but seven hymns to Lent, but appends a list of twenty-one at other parts of the book, which are suitable for that season. This, of course, makes a great difference, and the method is explained by the desire of the Committee

To place as many as possible of the hymns for the various seasons under the heading of *General*.

Much is to be said in favor of this plan, and it is certainly as practical as the one usually adopted. It also has the advantage (to use the words of the Report) that such hymns

Will more naturally come into use throughout the year.

Very true; a hymn which is really Lenten in its character may quite properly be used at some other season, but if it is put among the Lenten hymns, it will probably only be used there and then.

(4) As to the sources of the Hymns: It may be safely assumed that if the theology and poetry of the hymns be beyond reproach, the exact status of the authors is of little moment; but, if it can be shewn that a fair proportion of the hymns are by writers within the pale of the Church, such a shewing ought certainly to inspire confidence. A reference to p. 223 proves beyond doubt that the Committee has drawn largely from churchly authors. Not only are the 343 there named by such authors, but there must be included in the category nearly all the translations from the Latin and Greek, and a goodly proportion of the Evangelical school and of those by American authors. Fully two-thirds of the hymns in the Report are by authors who

may fairly be claimed by the Anglican Church (using the term in its broadest sense) as its own children.

(5) As to the text of the Hymns: This question of textual integrity is a very nice one. Hymns have been altered and will be altered, and I am not inclined to regard alterations as such very heinous matters in themselves; at least, when done properly. As pointed out by Rev. F. M. Bird in the *Churchman*, hymns have been altered, even by those who have most strenuously opposed such a practice. It is one of those matters which no protest can put a stop to, and no rule can regulate. I have before me a Hymn Book which prefers

Hark, how all the welkin rings,

to the generally accepted

Hark, the herald-angels sing.

Wesley no doubt wrote the hymn with the line in the first form, but is not the adherence to that rather pedantic? When Dr. Martineau (Mr. Kirkus' ideal editor) asks us to sing

O HOLY FATHER, Friend unseen

for Miss Elliott's touching line,

O HOLY SAVIOUR, Friend unseen

and

FATHER, I cling to Thee

for

SAVIOUR, I cling to Thee

and

O LORD, where'er Thy people meet

for

JESUS, where'er Thy people meet

Christians instinctively shrink from such alterations; but there are many merely verbal alterations, which affect neither the sense, the sentiment, the poetry, nor the theology, and these can be passed by without much remark. To descend to particulars. Bishop Ken first of all wrote his hymn [Hymnal 333].

Glory to Thee, my God, this night,

and subsequently altered it to [Report 11]

All praise to Thee, my God, this night.

Personally I prefer the older form, but am I to complain of those who, like the Committee, prefer the later one? I do not see that it very much matters whether we sing as in the present Hymnal [338]

Thou art our JESUS and our all,

or whether we, following the Report [18], adopt the alteration used by the Irish Church Hymnal.

Thou art our SAVIOUR and our all.

Yet I think that [Report 24]

Our day of praise is done,

which the Report adopts and which is correct, is preferable to [Hymnal 346]

The day of praise is done,

as we have it in the present Hymnal; and, indeed, the whole of this hymn in the Report is just as the author wrote it, which is more than can be said of the copy in the present Hymnal. At the same time the alteration of Ellerton's Hymn [Report 36, Hymnal 169,] from

We stand to bless Thee ere our worship cease,

to

Once more we bless Thee, ere our worship cease,

which appears to have been done by the Committee is not to be admired, nor is it to be justified. Again, the translation [Report 99]

O Sacred Heart surrounded,

is not in any way superior to [Hymnal 87]

O Sacred Heart now wounded;

nor is the translation [Report 76]

Alleluia, song of sweetness,

to be preferred to [Hymnal 430]

Alleluia, song of gladness ;

and the alteration of [Report 118]

JESUS lives! Thy threatening woe, Death, no longer need appall us, is no improvement upon [Hymnal 104]

JESUS lives! no longer now Can Thy terrors, death, appall us.

The least defensible alteration is, however, in that favorite hymn [Report 332, Hymnal 507]

Nearer my GoD to Thee,

where two verses, which have no sort of connection with the original, have been interpolated. I have not yet come across these two verses in any other Hymnal, and they do not add to either the sense or the beauty of the hymn. To instance every slight example of alterations would take up more room than can be spared, nor would much profit accrue. Sufficient has been pointed out for practical purposes, and to denote the line in which alterations may be made, and in which they should not (according to my way of thinking) be made.

I have but few suggestions to make, as the close examination I have had to give the book raises in my mind no little respect for the Committee. It seems to me clear that much care and attention was brought to bear upon the work. I would, however, suggest:

(I) The separation between the fourth and fifth lines of double metres is unnecessary. As a matter of fact, it has not been invariably done in the Report. Let the double metres remain double metres.

(2) The careful adding or curtailing verses of four-line hymns, so as to give each an even number of verses, has much to recommend it when looked at from a practical standpoint.

(3) The change of pronoun from singular to plural is neither necessary nor wise. Shall we alter the Psalms of David in the same way? If the hymn was written in the

singular person keep it so.

(4) The hymns which, being in the present Hymnal, are omitted from the Report. A glance at the schedule on p. 224 will shew that, on the whole, the Committee has acted in this matter with great discretion. Actually, 175 of these hymns do not appear in any of the Hymnals used

for comparison, and I doubt if many are much used by the Church. A glance at the schedule appended to this review will shew which of these hymns should be added to the Report.

(5) Some of the Hymns in the Report might be dropped without any loss. I much doubt the utility of adding any of Doddridge's or Kelly's lesser-known hymns, and Bernard Barton's will not, I think, ever be much in demand. Beside these, there are several to which there are no good tunes, or are not very singable, viz:

A voice is heard on earth As Thou didst rest, O Father.

and a few others of a similar kind. It is rather difficult to understand why [Hymnal 451]

As pants the hart for cooling springs,

Which the adaptation from Spohr so well suits, should have been dropped for [Report 434]

As pants the wearied hart for cooling springs,

which is not nearly so good, either poetically or musically; nor is it easy to imagine why (having used [Report 336] Sir Henry Baker's lovely paraphrase,

The King of love my Shepherd is)

the much inferior [Report 436]

The God of love my Shepherd is

should be allowed to usurp the place of Addison's [Hymnal 504]

The LORD my pasture shall prepare.

(6) There are some hymns not in either the present Hymnal or the Report, which, I think, should certainly be added

Head of Thy Church triumphant
At Thy fect, O Christ, we lay
In the Lord's atoning grief
O Lord, how happy we should be
O Love, who formedst me to wear
Even-song is hushed in silence
Have mercy on us, God, Most High
Forward, said the prophet

Daily, daily, sing the praises
Lord, Thy children, lowly bending
SAVIOUR, for Thy love we praise Thee
Reverently we worship Thee
O Saving Victim, opening wide
Behold the Lamb of God

and last, but not least, why are not some Graces before and after meals, added. When I was a boy, *Grace* was always sung, and the sound of

Be present at our table, LORD, etc.,

still rings pleasantly in my ears.

To sum up very briefly: in my opinion, the work has been very well done, but might be improved and some little of the opposition to it disarmed, by

(a) Dropping certain of the hymns in the Report.

(b) Adding to it certain hymns which are in the present Hymnal.

(c) Restore those hymns which have been taken from the present Hymnal to the shape in which they there appear.

(d) Add a few hymns which are not in the present Hymnal or Report.

If this be done, the American Church will have a Hymnal not in any way inferior to any that has been published. The book never can and never will please everybody, but it must be practically good if it is to be of service. The theoretical notions of so many can never be carried into practice. Hymns Ancient and Modern is sadly open to criticism of that kind, and yet it is becoming more and more the Hymn Book par excellence. It is no small praise of this Report, that to a great extent it has been built on the same lines.

THE FINAL REPORT

is now before me. The changes made from the *Preliminary Report* are neither many nor startling. A number of hymns have been dropped, and about an equal number added. Those dropped are for the most part hymns but little known, and those added are chiefly well-known hymns from the present *Hymnal* and from *Hymns Ancient and Modern*. All *Amens* have been struck out, and the arrangement of the hymns has been slightly altered. The hymn

Jesus lives! no longer now,

has been restored to its original form; and in Bishop Mant's hymn

For all Thy saints, O LORD,

the first line of the first and second verses have been changed to their original form. For some reason difficult to understand, the first line of the hymn

And now the wants are told,

has been altered to

Now that the wants are told,

which is certainly no gain in any way. A decided improvement is made by the substitution of

The ancient law departs,

for the one which was in the Preliminary Report

O blessed day when first was poured;

but why

All people that on earth do dwell,

should be omitted to make room for

With one consent let all the earth,

passes understanding. Why not have both?

A few mere verbal alterations have been made, as, for instance, in the second line of

O Thou that hear'st when sinners cry,

the word sins has been substituted for crimes, but these are few and unimportant.

Only a few of the hymns which have been dropped will be missed, but surely the Committee could and should have kept

Praise to the Holiest in the height, Oh, what the joy and the glory must be,

the latter one especially, being a general favorite.

As to the added hymns, the Committee has evidently taken advantage of some of the criticisms offered, and most will be glad to see (to name a few of the best known)

Another six days' work is done, Come Holy Ghost, our souls inspire, Come HOLY SPIRIT, heavenly dove, Come ye that love the LORD, Come, my soul, thy suit prepare, Calm on the listening ear of night, Forty days and forty nights, God moves in a mysterious way, I think when I read that sweet story, It came upon the midnight clear, Jesus and shall it ever be, Now from the altar of our hearts, O for a closer walk with God, O, for a thousand tongues to sing, Once more, O LORD, Thy sign shall be, There is a fountain filled with blood,

and, I suppose, the restoration of

Rise, crowned with light, imperial Salem rise, will meet with the approval of some. I never could see that it had a place in a Christian Hymn Book. It is essentially Judaic, and might with small loss be left out.

Many, however, will regret that Faber's hymn

Hark, hark, my soul, angelic songs are swelling,

has not been added. It is true, it is not strictly a hymn, and Bishop Alexander, of Derry, well says of it:

This hymn combines every conceivable violation of every conceivable rule with every conceivable beauty,

but to many it is a choice lyric. Its great popularity, no doubt, sprang (as in many another case) from the tunes set to it, but it has a beauty of its own. It is vague (incoherent, if you like), but as the well-known A. K. H. B. says (speaking of the compilation of the Scottish Hymnal), in an article in Blackwood, for May, 1889:

It was helpfulness, not literary elevation, at which we had to aim, and there is no doubt that many a time the strains of that hymn, as they faded away with the retiring footsteps of the choristers, have done much to fasten upon the congregation the solemnities of the service just ended.

Some, no doubt, will wish for Luther's noble hymn, which in the present Hymnal is represented by Bishop Whittingham's translation:

A mountain fastness is our GoD,

but much as (personally) I admire the German chorals, yet I think the remark of a very acute English writer on Church music will apply very well to the Church in the United States. He says:

Enthusiasts have imagined that the German choral singing can be naturalised in England, but our congregational music has an altogether different spirit,

and that even in Germany it has undergone a change is evident from the remarks made by a speaker at the Congress of the German Protestant Church-Song Union at Stuttgart, in 1882:

Slowly and draggingly does our Protestant congregational singing creep along, only a faint reflection of its former freshness and life. Hymns of praise and thanksgiving are sung like funeral hymns. Even our great hymn of warfare and confession, "Ein' feste Burg," is sung on festive occasions in a manner which shows no trace of the stirring times in which it was born.

It is rather strange, and I think much to be regretted, that the Committee did not strike out

As pants the wearied hart for cooling streams,

and restore

As pants the hart for cooling streams.

There is no really good tune for the former, and there is not likely to be one for it, which will vie in beauty and popularity with that sweet adaptation from Spohr, which is usually sung to the latter.

So, too, one wonders why the hymn

The God of love my Shepherd is,

was not made to give place to Addison's

The Lord my pasture shall prepare,

and a place should have been found for

Go to dark Gethsemane,

if not for

Bound upon the accursed tree.

It seems to me a pity to lose Byrom's fine Christmas hymn

Christians awake, salute the happy morn,

the more especially as it has a tune which admirably suits it. And surely room could have been found for

Tender Shepherd, Thou hast stilled,

which is better known, and certainly quite as good a hymn as

Let no hopeless tears be shed, Blesséd art Thou who passed before,

which are the hymns allotted for the burial of a child. The absence of Keble's beautiful marriage hymn

The voice that breathed o'er Eden,

linked as it is to Gauntlett's fine tune, will be much regretted. The two marriage hymns which are given are not much known, and are certainly not superior to this one. So, too, of the same author's Whitsuntide hymn

When God of old came down from Heaven.

It seems difficult to understand upon what principle it was omitted. It is true it is not a hymn of praise, but the rule which would exclude this would exclude many others.

I never could see that

Work for the night is coming

had a proper place in a Christian Hymnal Book. To me it has a heathenish sound.

And, again, such hymns as

Head of Thy Church triumphant, In the LORD's atoning grief,

and others mentioned on pp. 233, 234, would have been a decided gain.

After all, the really regrettable part of the Report is-

- (1) The needless departure in some well-known Hymns from the text in the present Hymnal.
- (2) The interpolation of the two verses in "Nearer, my God to Thee."
- (3) The omission of a few favorite hymns.

Sufficient has, I think, been said by way of blame, and this article may well conclude by a few words on what the Committee really has done; and first, on making the comparisons as before, I find that the sources of the hymns contained in the Final Report and omitted from the present Hymnal are as follows:

										Report.	Omitted.
Metrical Psalms, .				9						27	62
Translations from La											16
Translations from G	erm	lan,			۰					21	10
The Evangelical Sch	ool	, .						9		III	99
Modern Churchmen,			۰				0			329	30
Miscellaneous, .											30
American,											15

and that the number of the Hymns in the Final Report or dropped from the present Hymnal to be found in the Hymnals used for comparison are as follows:

				1	Report.	Omitted.
Hymnal in present use,					268	-
Hymns Ancient and Modern,				0	318	33
Church Hymns, (S. P. C. K.),						30
The Church of England Hymn Book, .			0	0	304	32
The Hymnal Companion,						45
The People's Hymnal,					147	16
The Children's Hymn Book,					160	10
The Church Hymnal (Irish),					234	37
The Anglican Hymnal,					166	25
The Westminster Abbey Hymn Book,					196	25
The Hymnary,						21
The Sarum Hymnal,					161	27
In none of these books,		0			70	158

and that the Hymns in the report and omitted from the Hymnal in present use appear in the Hymnals used for comparison as follows:

									A	Report.	Omitted.
Hymns which	appear in	one of	these books,					0		152	46
44	66	two	44						0	99	16
4.6	66	three	66	,	0	٠				57	11
46	**	four	66		0					52	10
66	44	five	66			0				41	4
6.6	66	six	66							38	7
66	4.0	seven	46							31	2
66	6.6	eight	66							35	2
66	6.6	nine	44							29	2
**	66	ten	"		9	٠				22	3
**	6.6	eleven	66		0					28	1
64	6.6	twelve	44							25	_
4.6	6.6	none	**							70	158

These tables shew, I think most conclusively, that so far from the Committee having (as some of the Church papers have intimated) done their work in a hasty and illconsidered manner, they have proceeded cautiously and discreetly, with the edification of the Church as their objective point.

The work of the Committee may be summed up as

follows:

(1) They have given us a goodly selection of hymns, which in the main avoids, on the one hand, what the Rev. F. M. Bird (*Churchman*, July 13, 1889,) aptly calls

The dull, heavy, and wooden long metres from the Latin,

which are so much admired by the extreme Ritualist, and, on the other hand, those jingles and trivialities so much in favor with the extreme Evangelicals of the present day.

(2) They have given us a Hymn Book formed on the model of Anglican books which have had a strong and

severe test and have stood it.

(3) The hymns used are in the main drawn from the most approved sources of the Anglican Church (using that term in its broadest sense).

(4) They have given us a Hymnal, which, when looked at without partisan predilections, will be found to afford full scope for all the aspirations, and a full supply for all the opportunities of a devout Churchman.

(5) The hymns are singable ones. Those few which did appear to be lacking in this respect have been nearly

all dropped.

(6) They have given us a Hymn Book far superior to the one in use, and one which the General Convention would do well to adopt. A perfect Hymn Book will never be made. Even Hymns Ancient and Modern omits hymns which many would like to see in a Hymnal.

In order to give an opportunity for a careful examination of the Final Report, before the General Convention meets, I append the first line of each hymn, giving, also, the name of the author, and shewing in which of the following books it is used:

(1) Hymnal in present use;

(2) Hymns Ancient and Modern; (3) Church Hymns (S. P. C. K);

- (4) The Church of England Hymn Book (Thring's);
- (5) The Hymnal Companion (Bickersteth's);
- (6) The People's Hymnal;
- (7) The Children's Hymn Book;
- (8) The Church Hymnal (Irish);
- (9) The Anglican Hymn Book;
- (10) The Westminster Abbey Hymn Book;
- (11) The Hymnary (Barnby's);
- (12) The Sarum Hymnal;

and have also appended the first lines of the omitted hymns treated in the same manner.

FIRST LINES OF HYMNS IN THE FINAL REPORT.

- A charge to keep I have (Rev. C. Wesley), 1, 7.
- A few more years shall roll (Rev. H. Bonar), 1, 2, 3, 4, 5, 8, 9, 10, 11, 12.
- A voice is heard on earth of (Rev. J. D. Burns), 5.
- Abide with me, fast falls the (Rev. H. F. Lyte), 1, 2, 3, 4, 5, 6, 8, 9, 10, 11, 12.
- Above the clear blue sky (Rev. J. Chandler), 2, 3, 4, 7, 8.
- According to Thy gracious word (J. Montgomery), 1, 4, 5, 7, 8, 9.
- Across the sky the shades of night (J. Hamilton), 4.
- All glory, laud and honor (Tr. Latin), 1, 2, 3, 4, 5, 6, 7, 8, 10, 11, 12.
- All hail the power of Jesus' name (Rev. E. Perronet), 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11.
- All praise to Him who built (Rev. H. Bonar), 11.
- All praise to Thee, eternal Lord (Tr. German).
- All praise to Thee, my God, this night (Bp. Ken), 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.
- All praise to Thee O Lord (Rev. H. W. Beadon), 10, 11, 12.
- All unseen the Master walketh (T. MacKellar).
- Alleluia, Alleluia, hearts to heaven (Bp. Wordsworth), 2, 3, 4, 5, 8, 10, 11, 12.
- Alleluia, sing to Jesus (W. C. Dix), 2, 3, 4.
- Alleluia, song of sweetness (Tr. Latin), 1, 2, 3, 4, 5, 6, 9, 11, 12,
- Almighty Father, bless the word (), 1
- Almighty Father, hear our cry (Bp. Bickersteth), 2, 4, 5, 11.
- Almighty God, whose only Son (Rev. Sir H. W. Baker), 2, 7.
- An exile for the faith (Tr. Latin), 2, 3, 11, 12
- Ancient of Days, who sittest (Bp. Doane).
- Angels from the realms of glory (J. Montgomery), 1, 2, 3, 4, 5, 7, 9
- Angel-voices ever singing (Rev. F. Pott), 2, 3, 4, 11.
- And will the great eternal God (Rev. P. Doddridge).
- Another six days' work is done (Rev. J. Stennett), 1.
- Another year is dawning (Miss F. R. Havergal).
- Approach my soul the mercy seat (Rev. J. Newton), 1, 2, 4, 5, 8, 9.
- Arise, O Lord, and shine (Rev. W. Hurn), 3, 4, 9.
- Arm of the Lord, awake, awake (W. Shrubsole), 1, 5.

Art thou weary, art thou languid (Tr. Greek), 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

As every day Thy mercy spares (W. Shrubsole), 1, 4.

As pants the wearied hart for (Bp. Lowth), 1.

As when the weary traveller gains (Rev. J. Newton), 1, 4, 5.

As with gladness men of old (W. C. Dix), 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

Ashamed of Thee, O dearest Lord (Bp. How), 4.

Asleep in Jesus, blesséd sleep (Mrs. Mackay), 1, 4.

At even when the sun did set (Rev. H. Twells), 2, 3, 4, 5, 8, 10, 11.

At the cross her station keeping (Tr. Latin), 2, 4, 6, 9, 11, 12.

At the Lamb's high feast we sing (Tr. Latin), 1, 2, 3, 4, 5, 10, 11, 12.

At the Name of Jesus (Miss Caroline M. Noel), 2.

Awake and sing the song (Rev. W. Hammond), 1, 3, 4, 5, 8.

Awake, awake, O Zion (B. Gough), 6.

Awake my soul, and with the sun (Bp. Ken), 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11,

Awake my soul, stretch every nerve (Rev. P. Doddridge), 1, 5.

Before Jehovah's awful throne (*Rev.* I. Watts), 1, 2, 4, 5, 8, 9, 10, Behold a humble train (), 1.

Behold the Master passeth by (Bp. How), 2, 3, 4, 7.

Bishop of the souls of men (Rev. G. Moultrie), 2, 4, 6, 11.

Blesséd art thou, who passed before (Mrs. H. Brock), 7.

Blesséd City, heavenly Salem (Tr. Latin), 2, 3, 4, 5, 6, 9, 11, 12.

Blesséd Saviour, Thou hast taught us (Rev. G. Thring), 4.

Blessing, honor, thanks, and praise (Rev. C. Wesley), 3, 11.

Blest are the pure in heart (Rev. J. Keble), 2, 3, 4, 5, 7, 8, 9, 10, 11.

Blest be the tie that binds (Rev. J. Fawcett), 1.

Blest day of God, most calm (Rev. J. Mason), 1, 5, 6, 9.

Blow ye the trumpet, blow (Rev. C. Wesley), 5, 6, 8.

Bow down Thine ear, Almighty Lord (T. E. Powell), 3, 4.

Bread of Heaven on Thee we feed (J. Conder), 1, 2, 3, 4, 5, 7, 9, 10, 12.

Bread of the world in mercy broken (Bp. Heber), 1, 3, 4, 5, 8.

Brief life is here our portion (Tr. Latin), 1, 2, 3, 4, 5, 6, 8, 9, 10, 11, 12.

Brightest and best of the sons (Bp. Heber) 1, 3, 4, 5, 7, 8, 9, 10.

Brightly gleams our banner (Rev. T. J. Potter), 2, 3, 4, 5, 6, 7, 10, 11.

Call Jehovah thy salvation (J. Montgomery), 1.

Call them in, the poor, the wretched (Miss Anna Steele), 4.

Calm on the listening ear of night (Rev. E. H. Sears), I.

Children of the heavenly king (J. Cennick), 1, 2, 3, 5, 6, 7, 8, 9, 10, 12.

Christ above all glory seated (Tr. Latin), 3, 4, 12.

Christ by heavenly hosts adored (Rev. H. Harbaugh).

Christ for the world we sing (Rev. S. Wolcott).

Christ is coming, let creation (Rev. J. R. Macduff).

Christ is made the sure foundation (Tr. Latin), 1, 2, 3, 4, 6, 8, 9, 11, 12,

Christ is risen! Christ is risen (Rev. A. T. Gurney), 2, 3.

Christ our King to heaven ascendeth (Rev. J. H. Hopkins).

Christ the life of all the living (Tr. German), 11.

Christ the Lord is risen again (Tr. German), 1, 2, 3, 4, 7, 11.

Christ the Lord is risen to-day (*Miss* Jane E. Leeson), 1, 2, 3, 4, 5, 6, 8, 9, 10, 11, 12.

Christ, whose glory fills the skies (Rev. C. Wesley), 1, 2, 3, 4, 5, 8, 9, 10, 11, 12.

Come, Christian children, come (Miss Dorothy A. Thrupp), 3, 7.

Come gracious Spirit, heavenly Dove (S. Browne), 1, 2, 4, 5, 7, 8, 10, 11, 12 Come Holy Ghost, Creator blest (Tr. Latin), 2.

Come Holy Ghost, our souls inspire (Tr. Latin), 1, 2, 3, 4, 5, 6, 8, 9, 10, 11, 12.

Come, Holy Spirit, come (J. Hart), 1, 5, 8, 9, 10.

Come Holy Spirit, heavenly Dove (Rev. I. Watts), 1, 5, 8, 9.

Come let us join our cheerful songs (Rev. I. Watts), 1, 2, 3, 4, 5, 6, 7, 8, 10.

Come let us sing the song of songs (J. Montgomery), 6.

Come magnify the Saviour's love (

Come my soul thou must be waking (Tr. German), 1, 3, 9, 11, 12.

Come my soul thy suit prepare (Rev. J. Newton), 1, 2, 5, 8.

Come O Saviour to Thy table (Rev. R. Brown-Borthwick), 3.

Come praise your Lord and Saviour (Bp. How), 4, 7.

Come pure hearts in sweetest (R. Campbell), I, 2, II.

Come, quickly come, dread Judge (Rev. L. Tuttiett), 1.

Come Thou Almighty King (), 1.

Come Thou Holy Spirit come (Tr. Latin), 2, 9, 12.

Come to our poor nature's night (G. Rawson), 2, 3, 4, 5.

Come unto Me ye weary (W. C. Dix), 2, 3, 4, 5, 6.

Come ye faithful raise the anthem (J. Hupton and Rev. J. M. Neale), 2, 3, 6,

Come ye faithful raise the strain (Tr. Greek), 2, 3, 11.

Come ye thankful people come (Dean Alford), 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

Come ye that love the Lord (Rev. I. Watts), 1, 5, 8, 10.

Conquering kings their title take (Tr. Latin), 2, 5.

Creator of mankind (

Creator Spirit by Whose aid (Tr. Latin), 1, 4, 5, 6, 8, 9, 12.

Crown Him with many crowns (M. Bridges), I, 2, 3, 4, 5, 6, II, 12.

Day of wrath, that day of mourning (*Tr. Latin*), 1, 2, 3, 4, 5, 6, 9, 10, 11, 12, Days and moments quickly flying (*Rev. E.* Caswall), 2, 3, 4, 5, 11.

Draw Holy Ghost, Thy seven-fold veil (Rev. J. Keble), 1, 11, 12.

Draw nigh and take the body of the Lord (Tr. Latin), 2, 3, 4, 6, 11.

Dread Jehovah, God of nations (C. F. [1804]), 1, 5.

Earth has many a noble city (Tr. Latin), 2, 7.

Eternal Father, strong to save (W. Whiting), I, 2, 3, 5, 7, 8, 10, 11, 12.

Eternal God, we look to Thee (Rev. J. Merrick), 4, 10.

Every morning mercies new (Rev. G. Phillimore), 4, 11.

Fair waved the golden corn (Rev. J. H. Gurney), 2, 3, 4, 5, 7, 11.

Far down the ages now (Rev. H. Bonar), 2, 3.

Far from my heavenly home (Rev. H. F. Lyte), 1, 2, 3, 5, 8, 9, 10, 11. Father before Thy throne of light (Rev. F. W. Farrar), 2, 3, 5, 10. Father hear Thy children's call (Rev. T. B. Pollock), 2, 3. Father lead us day by day (J. P. Hopps), Father of all from land and sea (Bp. Wordsworth), 2. Father of heaven, whose love profound (Rev. E. Cooper), 1, 2, 3, 4, 5, 6, 8, 9, 10, 12. Father of heaven who hast created all (Tr. German), 3, 4-Father of love, our guide and friend (Rev. W. J. Irons), 4, 6, 7, 10, 11. Father of mercies, bow Thine ear (Rev. B. Beddome), 1. Father of mercies, God of love (Mrs. Alice Flowerdew), 2, 4, 5, 10, 12. Father of mercies, in Thy word (Miss Anna Steele), 1, 2, 5, & Father, whate'er of earthly bliss (Miss Anna Steele), 1, 2, 5, 8, 10. Father, who mak'st Thy suffering sons (Bp. Coxe). Fierce raged the storm of wind (Rev. H. W. Beadon), 3, 10, 11, 12. Fling out the banner, let it float (Bp. Doane), 6, 11. For all the saints who from their (Bp. How), 1, 2, 3, 4, 5, 7, 8, 12. For all Thy love and goodness (F. J. Douglas and Bp. How), 3, 4, 7, 10. For all Thy saints, a noble throng (Mrs. C. F. Alexander), 2, 7. For all Thy saints, O Lord (Bp. Mant), 2, 3, 5, 8. For ever with the Lord (J. Montgomery), 1, 2, 3, 4, 5, 8, 10. For the beauty of the earth (F. S. Pierpoint), 3, 7, 11. For thee, O dear, dear country (Tr. Latin), 1, 2, 3, 4, 5, 6, 8, 9, 10, 11, 12. For Thee O God, our constant praise (Met. Psalms), 1. For Thy mercy and Thy grace (Rev. H. Downton), 2, 3, 4, 5, 6, 8, 9, 10 11, 12.

From all that dwell below the skies (Rev. I. Watts), 1, 3, 5, 8, 10. From all Thy saints in warfare (Earl Nelson), 1, 3, 4, 5, 8, 12. From glory unto glory (Miss F. R. Havergal), 2. From Greenland's icy mountains (Bp. Heber), 1, 2, 3, 4, 5, 7, 8, 9, 10,

Forty days and forty nights (Rev. G. A. Smyttan), 1, 2, 3, 7, 9, 11, 12.

God bless our native land (Rev. J. S. Dwight), 1.

From the eastern mountains (Rev. G. Thring), 4, 7.

Forward be our watchword (Dean Alford), 2, 4, 5, 10, 11. Forward go in glad accord (Rev. I. Tuttiett), 3,

Glorious things of thee are spoken (Rev. J. Newton), 1, 2, 3, 4, 5, 6, 8, 9 10, 11, 12, Glory be to God, the Father (Rev. H. Bonar). Glory be to Jesus (Tr. Latin), 1, 2, 3, 6, 7, 8, 11, 12. Glory, glory everlasting (Rev. T. Kelly), 8. Glory to the blesséd Jesus (Glory to the Father give (J. Montgomery), 1, 6, 7. Glory to Thee, O Lord (Mrs. E. Toke), 1, 2, 3, 5, 9, 10, 12. Go forward, Christian soldier (Rev. L. Tuttiett), 3, 7, 9, 12. Go, labor on, spend and be spent (Rev. H. Bonar), 5. God Almighty in Thy temple (Rev. R. H. Baynes), 7.

God, in heaven, hear our singing (Miss F. R. Havergal), 7.

God is love, His mercy brightens (Sir J. Bowring), 4.

God is love; that anthem olden (Rev. J. S. B. Monsell), 3, 4.

God moves in a mysterious way (W. Cowper), 1, 2, 3, 4, 5, 8, 9, 10.

God, my Father, hear me pray (Rev. J. Holme), 9.

God, my king, Thy might confessing (Rev. W. Goode), r.

God of mercy, God of grace (Rev. H. F. Lyte), 2, 3, 4, 9, 10, 11.

God of mercy, throned on high (Henry Neele), 4, 5, 6, 9.

God of our fathers, bless this land (Rev. J. H. Hopkins).

God of the living, in Whose eyes (Rev. J. Ellerton), 2, 3, 4.

God that madest earth and heaven (Bp. Heber and Abp. Whately), 1, 2, 3, 4, 5, 6, 7, 8, 10, 11, 12.

God the Father, God the Son (Rev. R. F. Littledale), 2, 7.

Golden harps are sounding (Miss F. R. Havergal), 7.

Gracious Saviour, gentle Shepherd (Miss Jane E. Leeson and J. Whittemore), 2, 3, 7, 11, 12.

Gracious Spirit, Holy Ghost (Bp. Wordsworth), 1, 2, 3, 4, 7, 9, 10, 11.

Grant us, O our heavenly Father (Rev. G. Thring?), 4.

Great Creator, Lord of all (Rev. T. B. Pollock), 7.

Great God of our salvation (Abp. Benson).

Great God to Thee my evening song (Miss Anna Steele), 1.

Great God what do I see and hear (Tr. German and Rev. W. B. Collyer), 1, 2, 3, 4, 5, 6, 8, 9, 10, 11, 12.

Great King of nations hear our prayer (Rev. J. H. Gurney), 2, 3, 5, 10.

Great Shepherd of the sheep (

Guide me, O Thou great Jehovah (*Rev.* W. Williams), 1, 2, 3, 4, 5, 6, 8, 9, 10, 11, 12.

Guide Thou, O God, the guardian (Rev. G. Phillimore) 3, 10.

Hail the day that sees Him rise (Rev. C. Wesley), 2, 3, 4, 5, 6, 7, 9, 10, 11, 12.

Hail, Thou long expected Jesus (Rev. C. Wesley), 1, 5, 6, 7, 8, 9, 10.

Hail, Thou once despised Jesus (J. Bakewell), 1, 3, 5, 6, 8.

Hail, Thou source of every blessing (Rev. B. Woodd), 3, 4, 5, 12.

Hail to the Lord's anointed (J. Montgomery), 1, 2, 3, 4, 5, 6, 8, 9, 10, 11, 12.

Hail to the Lord Who comes (Rev. J. Ellerton), 2, 7.

Hark, a thrilling voice is sounding (Tr. Latin), 2, 3, 4, 6, 8, 9, 10, 12.

Hark, my soul, it is the Lord (W. Cowper), 1, 2, 5, 7, 9, 10.

Hark, ten thousand voices (Rev. T. Kelly), 8, 9.

Hark, the glad sound the Saviour (Rev. P. Doddridge), 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

Hark, the herald-angels sing (Rev. C. Wesley), 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

Hark, the loud celestial hymn (Rev. C. A. Walworth).

Hark, the song of jubilee (J. Montgomery), 1, 4, 5, 8, 10, 12.

Hark, the sound of holy voices (*Bp.* Wordsworth), 1, 2, 3, 4, 5, 6, 7, 9, 10, 11, 12.

Hark, the swelling breezes (), 5, 7.
Hark, the voice eternal (), 4.

Mark, the voice eternal (), 4.

Hark, what mean those holy voices? (Rev. J. Cawood), 1, 4, 8, 9.

Have mercy, Lord, on me (Met. Psalms), 1, 2, 4, 8, 9, 10, 11, 12.

He is risen, He is risen (Mrs. C. F. Alexander), 1, 6, 9, 11, 12.

He leadeth me, O blesséd thought (J. H. Gilmore).

Heal me, O my Saviour, heal (Rev. G. Thring), 3, 4, 9, 10, 11.

Hear Thy children's hymn of praise (Rev. E. A. Curteis), 7.

Hear us, Thou that broodest (Rev. G. Thring), 4.

Heavenly Father send Thy blessing (Bp. Wordsworth), 2, 3, 4, 7, 9.

Heavenly Shepherd Thee we pray (), 4-

Heirs of unending life (Rev. B. Beddome), 1.

Here O my Lord I see Thee (Rev. H. Bonar), 3, 5, 8.

Holy Father, cheer our way (Rev. R. H. Robinson), 2, 3, 4.

Holy, holy, holy, Lord (Bp. Wordsworth), 1, 4, 12.

Holy, holy, holy, Lord God Almighty (Βρ. Heber), 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

Holy offerings rich and rare (Rev. J. S. B. Monsell), 3, 4.

Holy Spirit, heavenly Dove (Rev. T. B. Pollock and Rev. Dr. Littledale), 2, 3, 5, 6.

Holy Spirit, Lord of Glory (Rev. R. H. Baynes), 3, 7.

Holy Spirit, Lord of love (Bp. Maclagan), 7.

Hosanna, raise the pealing hymn (Miss F. R. Havergal), 5, 10.

Hosanna to the living Lord (Bp. Heber), 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

Hosanna we sing, like the (Rev. G. S. Hodges), 2, 7.

How beauteous are their feet (Rev. I. Watts), 1, 5, 8, 9, 10.

How beauteous were the marks Divine (Bp. Coxe).

How blesséd from the bonds of sin (Tr. German) 2, 3.

How oft, O Lord, Thy face hath shone (Rev. W. Bright), 2.

How sweet the name of Jesus (Rev. J. Newton), 1, 2, 3, 4, 5, 7, 8, 9, 10, 11, 12.

Hushed was the evening hymn (Rev. J. D. Burns), 2, 3, 7.

I am not worthy, holy Lord (Rev. Sir H. W. Baker), 2, 7.

I could not do without Thee (Miss F. R. Havergal), 2, 5.

I heard a sound of voices (Rev. G. Thring).

I heard the voice of Jesus say (Rev. H. Bonar), I, 2, 3, 5, 6, 7, 8, 10, 11.

I hunger and I thirst (Rev. J. S. B. Monsell), 5.

I lay my sins on Jesus (Rev. H. Bonar), 5, 6, 8.

I love Thy kingdom Lord (Dr. T. Dwight), I.

I need Thee, precious Jesus (Rev. F. Whitfield), 5, 6, 8, 11.

I think when I read that sweet story (Mrs. J. Luke), 1, 5, 7, 8.

If thou wouldest life attain (Rev. E. Caswall), 4, 11.

I'm but a stranger here (Rev. T. R. Taylor), 4, 5, 6. 8.

In exile here we wander (Rev. W. Cooke), 4, 11.

In grief and fear to Thee, O Lord (Rev. W. Bullock), 2, 4.

In His temple now behold Him (Tr. German), 3, 4, 5, 7, 12.

In the hour of trial (J. Montgomery), 1, 3, 4, 5, 8, 9, 11, 12.

In the name which earth and (Rev. J. Ellerton), 3.

In the vineyard of our Father (T. MacKellar), 1.

In token that thou shalt not fear (Dean Alford), 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

Inspirer and hearer of prayer (Rev. A. M. Toplady), 1.

It came upon the midnight clear (Rev. E. H. Sears), 1, 3, 4, 5, 8, 10, 12.

It is finished, blesséd Jesus (Bp. Maclagan), 2, 7.

Jerusalem, my happy home (), 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

Jerusalem the golden (Tr. Latin), 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

Jesus and shall it ever be (Rev. J. Grigg), 1, 5, 8.

Jesus calls us o'er the tumult (Mrs. C. F. Alexander), 2, 3, 4, 5, 7, 8, 9, 10.

Jesus came, the heavens adoring (Rev. G. Thring), 4, 8.

Jesus cast a look on me (Rev. J. Berridge), 9.

Jesus Christ is passing by (Rev. J. D. Smith), 9.

Jesus Christ is risen to-day (Tr. Latin?), 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

Jesus from Thy throne on high (Rev. T. B. Pollock), 5, 7.

Jesus, gentlest Saviour (Rev. F. W. Faber), 2, 6, 7.

Jesus high in glory (Rev. J. Erskine Clarke), 3, 4, 6, 7, 9.

Jesus, I live to Thee (Rev. H. Harbaugh).

Jesus in Thy dying woes (Rev. T. B. Pollock), 3, 4, 5.

Jesus, King of glory (W. H. Davison).

Jesus, life of those who die (Rev. T. B. Pollock), 2, 3, 4.

Jesus lives! no longer now (Tr. German), 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

Jesus, Lord of life and glory (J. J. Cummins), 2, 4, 8, 9, 10, 11, 12.

Jesus, Lord, Thy praise we sing (), 11.

Jesus, lover of my soul (Rev. C. Wesley), 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

Jesus, meek and gentle (Rev. G. R. Prynne), 1, 2, 3, 4, 5, 6, 7, 9, 10, 11, 12.

Jesus, merciful and mild (T. Hastings).

Jesus, my Lord, my God, my all (Rev. H. Collins), 2, 3, 5, 6, 7, 8, 9, 10, 11.

Jesus my Saviour look on me (Rev. J. R. Macduff), 1, 3, 8, 12,

Jesus my strength, my hope (Rev. C. Wesley), 1, 5, 8.

Jesus, name of wondrous love (Bp. How), 1, 3, 4, 7, 9, 12.

Jesus, our risen King (Rev. J. Allen), 4.

Jesus Saviour ever mild (Eds. H. A. and M.), 2.

Jesus shall reign where'er the sun (Rev. I. Watts), I, 2, 3, 4, 5, 7, 8, 10,

Jesus still lead on (Tr. German), 3, 4, 5, 6, 8.

Jesus, tender Shepherd (Mrs. M. L. Duncan), 1, 5, 7, 8.

Jesus, the very thought is sweet (Tr. Latin), 2, 3, 5, 6, 11.

Jesus, the very thought of Thee (Tr. Latin), 1, 2, 5, 6, 7, 10, 11, 12.

Jesus, Thou joy of loving hearts (Tr. Latin), 2, 3, 4, 5, 8, 10, 12.

Jesus Thy boundless love to me (Tr. German).

Jesus to Thy table led (Rev. R. H. Baynes), 3, 4, 5, 7, 8, 9.

Jesus where'er Thy people meet (W. Cowper, altered), 2, 3, 4, 5, 8, 9, 10, 12.

Jesus with Thy church abide (Rev. T. B. Pollock), 2, 3, 4, 5.

Joy to the world, the Lord is come (Rev. I. Watts), 1, 5.

Just as I am, without one plea (Miss C. Elliott), 1, 2, 3, 4, 5, 7, 8, 9, 10.

King of glory, Saviour dear (Mrs. Mitchell), 7.

King of saints, O Lord incarnate (*Rev.* W. Cooke and *Rev.* B. Webb), 11. King of saints, to Whom the number (*Rev.* J. Ellerton), 2, 3, 4, 7.

Laboring and heavy laden (Rev. J. S. B. Monsell).

Lamb of God, for sinners slain (Bp. Woodford), 11, 12.

Lamb of God, I look to Thee (Rev. C. Wesley), 12.

Lamp of our feet, whereby we trace (Bernard Barton).

Lead, kindly Light, amid the (Card. Newman), 1, 2, 3, 4, 5, 8, 9, 10, 11, 12.

Lead us, Heavenly Father, lead us (J. Edmeston), 1, 2, 3, 4, 5, 8, 9, 10.

Let me be with Thee where Thou art (Miss. C. Elliott), 3, 5, 8, 10.

Let me with light and truth be blessed (Met. Psalms), 1.

Let no hopeless tears be shed (Tr. Latin), 4, 7.

Let saints on earth in concert sing (Rev. C. Wesley), 1, 2, 5, 8, 10, 12.

Lift the strain of high thanksgiving (Rev. J. Ellerton), 2, 3, 4.

Lift up your heads, ye mighty gates (Tr. German).

Light's abode, celestial Salem (Tr. Latin), 2, 11, 12.

Lo! God is here! let us adore (Tr. German), 2, 3, 5, 12.

Lo! He comes with clouds (Rev. C. Wesley), 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

Lo! round the throne a glorious band (Mrs. M. L. Duncan), 2, 4, 5, 11.

Lo! the voice of Jesus (A. E. Evans), 3.

Lo! what a cloud of witnesses (J. Logan), I.

Look from Thy sphere of endless day (W. C. Bryant).

Looking upward every day (Miss Mary Butler), 7.

Lord, a Saviour's love displaying (Rev. E. Hawkins), 4, 7, 10.

Lord, as to Thy dear cross we flee (Rev. J. H. Gurney), 1, 2, 4, 5, 7, 8, 9, 10.

Lord, dismiss us with Thy blessing (Hon. and Rev. W. Shirley), 1, 3, 4, 5, 8, 9, 10.

Lord, for ever at Thy side (J. Montgomery), 1.

Lord, her watch Thy Church is keeping (Rev. H. Downton), 2, 3, 4, 5, 8, 10.

Lord, I hear of showers of blessing (Mrs. E. Codner), 2, 5.

Lord, in this Thy mercy's day (Rev. I. Williams), 1, 2, 3, 4, 5, 8, 9, 10, 11, 12.

Lord, in Thy name Thy servants plead (*Rev.* J. Keble), 1, 2, 3, 4, 8, 9, 10, 11, 12.

Lord, it belongs not to my care (R. Baxter), 1, 2, 3, 4, 5, 6, 8, 12.

Lord, it is good for us to be (Dean Stanley), 4.

Lord Jesus, by Thy passion (

Lord Jesus, think on me (Rev. A. W. Chatfield), 2, 4.

Lord Jesus on the holy mount (Rev. J. Anketell).

Lord Jesus, when we stand afar (Bp. How), 3, 4.

Lord, lead the way the Saviour went (Dr. Crosswell), 1.

Lord of all being; throned afar (O. W. Holmes).

Lord of all power and might (Rev. H. Stowell), 5.

Lord of glory, Who hast brought us (Mrs. E. S. Alderson), 2.

Lord of our life, and God of our salvation (Tr. Latin), 2, 3, 4, 6, 8, 11, 12.

Lord of the church, we humbly (E. Osler), 4, 8, 9, 10.

Lord of the harvest hear (Rev. C. Wesley), I.

Lord of the harvest, it is right (Rev. S. J. Stone), 2.

Lord of the harvest, once again (J. Austice), 2, 4, 10, 12.

Lord of the harvest, Thee we hail (Rev. J. H. Gurney), 3, 4, 5, 8, 10, 11, 12.

Lord of the hearts of men (Bp. Woodford), 11, 12.

Lord of the living harvest (Rev. J. S. B. Monsell), 3, 7.

Lord of the worlds above (Rev. I. Watts), 1, 3, 4, 5, 8, 9, 12.

Lord pour Thy spirit from on high (J. Montgomery), 1, 2, 4, 10, 11.

Lord speak to me that I may speak (Miss F. R. Havergal), 2, 4, 5.

Lord, Thy children guide and keep (Bp. How), 3, 4, 7, 10.

Lord, Thy word abideth (Rev. Sir H. W. Baker), 2, 3, 7, 8, 12.

Lord, to Thee glad songs of praise (), 7.

Lord, when we bend before Thy throne (Rev. J. D. Carlyle), 1, 2, 3, 4, 5, 6, 8, 9, 10, 11.

Lord, while for all mankind we pray (Rev. J. R. Wreford).

Lord, who at Cana's wedding feast (), 4.

Lord! who throughout these forty days (Mrs. C. F. Hernaman), 7.

Lord, with glowing heart I'd praise Thee (F. S. Key), I.

Love divine, all love excelling (Rev. C. Wesley), 1, 2, 3, 4, 5, 6, 8, 9, 10, 12.

Love of Jesus all divine (Rev. F. Bottome.

Loving Shepherd of Thy sheep (Miss Jane E. Leeson), 2.

My faith looks up to Thee (Dr. Ray Palmer), 1, 4, 5, 8, 9.

My Father for another night (Rev. Sir H. W. Baker), 2, 5, 7.

My God, accept my heart this day (M. Bridges), 1, 2, 3, 4, 7.

My God, and is Thy table spread (*Rev.* P. Doddridge), 1, 2, 3, 5, 8, 9, 10, 11, 12.

My God, I love Thee: not because (Tr. Latin), 1, 2, 3, 6, 9, 11.

My God I thank Thee Who hast made (Miss. A. A. Proctor), 4, 5.

My God, my Father, while I stray (Miss C. Elliott), I, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

My God permit me not to be (Rev. I. Watts), I.

My hope is built on nothing less (J. Rees?), 5.

My soul, be on thy guard (Rev. G. Heath), r.

My spirit on Thy care (Rev. H. F. Lyte).

My times are in Thy hands (W. F. Lloyd), 5, 8, ro.

Nearer my God to Thee, (Mrs. S. F. Adams), 1, 2, 3, 4, 5, 6, 8, 9, 10, 11, 12. New every morning is the love (Rev. J. Keble), 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

No change of time shall ever shock (Met. Psalms), 1, 4, 8, 9.

Not by Thy mighty hand (Bp. Woodford), 4, 8 10, 11, 12.

Not to the terrors of the Lord (Rev. I. Watts), I.

Now a new year opens (Rev. S. C. Clarke), 7.

Now from the altar of our hearts (Rev. J. Mason), 1.

Now thank we all our God (Tr. German) 1, 2, 3, 4, 5, 6, 8, 9, 10, 11, 12.

Now that the daylight fills the sky (Tr. Latin) 2, 3, 4, 7.

Now that the wants are told (Rev. W. Bright), 2.

Now the day is over (Rev. S. Baring-Gould) 2, 3, 4, 5, 7, 8.

Now the dreary night is done (

Now the laborer's task is o'er (Rev. J. Ellerton) 2, 3, 4, 5, 10.

- O Bread of life, from heaven (Rev. P. Schaff).
- O Brightness of the immortal (Tr. Greek), 3, 4.
- O brothers, lift your voices (Bp. Bickersteth), 5, 8.
- O Christ, our King, Creator, Lord (Tr. Latin).
- O come, all ye faithful (Tr. Latin), 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.
- O come and mourn with me awhile (Rev. F. W. Faber), 1, 2, 3, 4, 5, 6, 8, 11, 12.
- O come, O come, Emmanuel (Tr. Latin), 1, 2, 6, 9, 11.
- O day of rest and gladness (Bp. Wordsworth), 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12-
- O Father bless the children (Rev. J. Ellerton), 2.
- O for a closer walk with God (W. Cowper), 1, 2, 4, 5, 8, 10.
- O for a thousand tongues to sing (Rev. C. Wesley), 2, 3, 5, 8, 9, 10.
- O Fount of good, to own Thy love (Rev. P. Doddridge), 1, 3, 4, 5, 10, 11.
- O God, in whose all-searching eye (Bp. Wordsworth), 1, 4, 9, 11.
- O God of Bethel, by Whose hand (Rev. P. Doddridge), 2, 3, 5, 8, 10, 12.
- O God of life, Whose power benign (Rev. A. T. Russell), 4, 9, 11.
- O God of love, O King of peace (Rev. Sir H. W. Baker), 1, 2, 3, 8.
- O God of mercy, God of might, (Rev. J. Keble), 4, 9, 10.
- O God, our help in ages past (Rev. I. Watts), 1, 2, 3, 4, 5, 6, 8, 9, 10, 11, 12.
- O God, our Strength, our Hope, our Rock (Bp. Bickersteth).
- O God, the Rock of Ages (Bp. Bickersteth), 5.
- O God, unseen yet ever near (E. Osler), 2, 3, 4, 5, 8, 9, 10, 11, 12.
- O gracious Saviour, bless us (
- O happy day that stays my choice (Rev. P. Doddridge), 1, 8.
- O Heavenly Father, mindful of the love (Rev. W. Bright), 2.
- O heavenly Jerusalem (Tr. Latin), 2, 6, 7.
- O Heavenly Word, eternal Light (Tr. Latin), 2.
- O holy, holy, holy, Lord (Rev. J. W. Eastburn), 1.
- O holy Jesus, Prince of peace (Rev. Brown-Borthwick), 3.
- O Holy Ghost, Thou God of peace (Rev. I. Williams), 3, 4.
- O holy Saviour, Friend unseen (Miss C. Elliott), 4, 5, 8.
- O Jesus, crucified for man (Bp. How), 2, 3, 4, 7.
- O Jesus, God and man (Rev. F. W. Faber), 6, 11.
- O Jesus, I have promised (Rev. J. E. Bode), 2, 3, 4, 5, 7, 8.
- O Jesus, King most wonderful (Tr. Latin), 2, 4, 6, 8, 11, 12.
- O Jesus, Lord most merciful (Rev. J. Hamilton), 4, 6, 8.
- O Jesus, Lord of heavenly grace (Tr. Latin), 2, 3, 4, 5, 6, 8, 10.
- O Jesus, Saviour of the lost (Bp. Bickersteth), 1, 5.
- O Jesus, Thou art standing (Bp. How), 1, 2, 3, 5, 7, 11.
- O Jesus, we adore Thee (Rev. A. T. Russell).
- O Lamb of God! still keep me (J. G. Deck).
- O Light, Whose beams illumine all (Rev. E. H. Plumptre), 2, 4, 7.
- O little town of Bethlehem (Rev. Phillips Brooks).
- O Lord, be with us when we sail (Rev. E. A. Dayman), 2, 3, 4, 8, 11, 12.
- O Lord of heaven, and earth and sea (Bp. Wordsworth), 2, 3, 4, 5, 6, 7, 8,
- O Lord of Hosts! almighty King (O. W. Holmes), 4.
- O Lord of Hosts! Whose glory fills (Rev. J. M. Neale), 1, 2, 4, 6, 11.

- O Lord our strength in weakness (Bp. Wordsworth), 2.
- O Love divine, that stooped to share (O. W. Holmes), 4.
- O Love that casts out fear (Rev. H. Bonar).
- O mighty God, Creator, King (Rev. G. Thring), 4.
- O mother dear, Jerusalem (D. Dickson), 1.
- O One with God the Father (Bp. How), 3.
- O Paradise, O Paradise (Rev. F. W. Faber), 1, 2, 3, 4, 5, 6, 8, 11.
- O Rock of Ages, one Foundation (Rev. H. A. Martin), 3.
- O sacred head surrounded (Tr. Latin), 1, 2, 5, 6, 8, 9, 11.
- O Saviour! precious Saviour (Miss F. R. Havergal), 2, 4.
- O Saviour, Who for man hast trod (Tr. Latin), 2.
- O Son of God, our Captain of salvation (Rev. J. Ellerton), 2, 3. 4.
- O Son of Man, Thyself once crossed (Rev. J. F. Thrupp), 3.
- O Spirit of the Living God (J. Montgomery), 1, 2, 3, 5, 9, 10.
- O Thou before Whose presence (Rev. S. J. Stone), 2.
- O Thou, from Whom all goodness flows (Rev. T. Haweis), 1, 2, 3, 4, 5, 6, 8, 9, 10, 11.
- O Thou, in Whom alone is found (H. Ware, Jr.), 4.
- O Thou, in Whom Thy saints repose (Rev. J. Ellerton), 3, 4.
- O Thou, that hear'st when sinners cry (Rev. I. Watts), 2.
- O Thou, the contrite sinners' Friend (Miss C. Elliott), 4, 5, 9, 10, 12.
- O Thou, through suffering perfect made (Bp. How), 3.
- O Thou, to Whose all-searching sight (Tr. German), 1, 3, 4, 5, 10.
- O Thou, Who by a star didst guide (Rev. J. M. Neale), 5, 7.
- O Thou, Who didst with love untold (Mrs. E. Toke), 3, 4, 11.
- O Thou, Who gav'st Thy servant grace (Bp. Heber), 4, 11.
- O Thou, Who madest land and sea (Rev. G. Thring), 4.
- O Thou, Who through this holy week (Rev. J. M. Neale), 3.
- O Thou, Whose own vast temple stands (W. C. Bryant).
- O Very God of Very God (Rev. J. M. Neale), 11.
- O wondrous type! O vision fair (Tr. Latin).
- O Word of God incarnate (Bp. How), 1, 3, 5, 8, 11, 12.
- O'er the distant mountains breaking (Rev. J. S. B. Monsell).
- Of the Father sole-begotten (Tr. Latin), 2, 3, 5, 6, 8, 11, 12.
- Oft in danger, oft in woe (H. K. White); 1, 2, 3, 5, 7, 8, 9, 10, 11, 12.
- Oh, bless the Lord, my soul (Met. Psalms), 1.
- Oh, blest was he, whose earlier skill (Bp. How), 3, 7.
- Oh, come loud anthems let us sing (Met. Psalms), 1, 3, 4, 5, 11.
- Oh, for a faith that will not shrink (Rev. W. H. Bathurst), 2, 5.
- Oh, happy band of pilgrims (Tr. Greek), 2, 3, 4, 5, 6, 7, 8, 11.
- Oh, help us Lord; each hour of need (Dean Milman), 2, 3, 4, 8, 10, 12.
- Oh, render thanks to God above (Met. Psalms), 1, 5, 8, 10.
- Oh, that the Lord's salvation (Rev. H. F. Lyte), 3, 8.
- Oh, the bitter shame and sorrow (A. Monod), 2, 5.
- Oh, what if we are Christ's (Rev. Sir H. W. Baker), 2, 8, 12.
- Oh, where shall rest be found (J. Montgomery), 1, 4, 8.
- Oh, why should Israel's sons once (Rev. J. Joyce), 1, 5.
- Oh, worship the King (Sir R. Grant), 1, 2, 4, 9, 11, 12.

On Jordan's bank the Baptist's cry (Rev. J. Chandler), 1, 2, 3, 4, 6, 8, 10, 11, 12.

On our way rejoicing as we (Rev. J. S. B. Monsell), 3.

On the resurrection morning (Rev. S. Baring-Gould), 2, 3, 4.

On the waters dark and drear (W. C. Dix), 2, 3.

On this day, the first of days (Tr. Latin), 2, 3, 7.

Once in royal David's city (Mrs. C. F. Alexander), 1, 2, 3, 4, 5, 6, 7, 8.

Once more, O Lord, Thy sign shall be (Bp. Doane), 1.

One sweetly solemn thought (Miss P. Carey), 5.

Only one prayer to-day (W. C. Dix), 6.

Onward, Christian soldiers (*Rev.* S. Baring-Gould), 1, 2, 3, 4, 5, 6, 7, 8, 10, 11, 12.

Onward, Christian, through the region (Rev. S. Johnson).

Our blest Redeemer, ere He breathed (*Miss* H. Auber), 1, 2, 3, 4, 5, 7, 8, 9, 10, 11, 12.

Our day of praise is done (Rev. J. Ellerton), 1, 2, 3, 4, 5.

Our Lord is risen from the dead (), 1, 5, 8, 9.

Out of the deep I call (Rev. Sir H. W. Baker), 2, 3.

Peace, perfect peace in this dark world (Bp. Bickersteth), 2, 5.

Pity on us, heavenly Father (Rev. J. S. B. Monsell).

Pleasant are Thy courts above (Rev. H. F. Lyte), 1, 2, 3, 5, 7, 8, 11.

Praise, my soul, the King of heaven (Rev. H. F. Lyte), 1, 2, 3, 4, 5, 7, 8, 9, 10, 11.

Praise, praise ye the Name of Jehovah ().

Praise the Lord! ye heavens adore Him (Rev. J. Kempthorne), 2, 3, 4, 5, 8, 9, 10, 11, 12.

Praise to God, immortal praise (Mrs. A. L. Barbauld), 1, 3, 4, 5, 9, 12.

Praise to the heavenly Wisdom (Rev. J. Ellerton), 2.

Praise we, the Lord, this day (), 1, 2, 3, 7, 12.

Prince of peace, control my will (Miss M. A. S. Barber).

Raised between the earth and heaven (), 4.

Rejoice, rejoice, believers (Tr. German), 1, 5.

Rejoice, the Lord is King (Rev. C. Wesley), 2, 3, 4, 5, 6, 8, 9, 10.

Rejoice, ye pure in heart (Rev. E. H. Plumptre), 2, 3, 4, 7, 9, 11.

Rejoice, ye sons of men! (Bp. How), 3.

Resting from His work to-day (Rev. T. Whytehead), 1, 2, 9.

Revive Thy work, O Lord (Rev. A. Midlane), 5.

Ride on! ride on in majesty! (Dean Milman), 1, 2, 3, 4, 5, 6, 8, 9, 10, 11, 12.

Rise crowned with light, imperial Salem (A. Pope), 1.

Rise, my soul, and stretch (Rev. R. Seagrave), I.

Rock of ages cleft for me (Rev. A. M. Toplady), 1, 2, 3, 4, 5, 6, 7, 8, 9, 10,

Round the Lord in glory seated (Bp. Mant), 1, 3, 4, 8, 9, 10, 12.

Safe upon the billowy deep (Prof. H. Coppée).

Saviour, again to Thy dear Name (Rev. J. Ellerton), 1, 2, 3, 4, 5, 7, 8, 10, 11.

Saviour, blessed Saviour (Rev. G. Thring), 2, 3, 4, 5, 7, 8, 9, 11, 12.

Saviour, breathe an evening blessing (J. Edmeston), 3, 4, 5, 8, 9, 10.

Saviour, like a Shepherd lead us (Rev. G. Duffield), 1, 6, 8.

Saviour, source of every blessing (Rev. R. Robinson), 1.

Saviour, sprinkle many nations (Bp. Coxe), 2, 3, 4, 6, 8, 9, 10, 11.

Saviour, teach me day by day (Miss Jane E. Leeson).

Saviour, when in dust to Thee (Sir R. Grant), 1, 2, 3, 4, 5, 6, 8, 9, 10, 11, 12.

Saviour, when night involves (Rev. T. Gisborne), 1.

Saviour, who Thy flock art feeding (Rev. W. A. Muhlenberg), 1, 3, 6, 7, 8, 9.

Saw you never in the twilight (Mrs. C. F. Alexander), 4.

See the Conqueror mounts in (Bp. Wordsworth), 2, 3, 4, 5, 6, 9, 10, 11, 12.

See the destined day arise (Bp. Mant), 1, 2, 5, 8, 11.

Shepherd of souls, refresh and bless (),

Shepherd of tender youth (Tr. Greek).

Shepherd, with Thy tenderest love (

Shine on our souls, eternal God (Rev. P. Doddridge), 10.

Shout the glad tidings (Rev. W. A. Muhlenberg), 1.

Sinful, sighing to be blest (Rev. J. S. B. Monsell), 4, 5.

Sing alleluia forth in duteous (Tr. Latin), 1, 2, 3, 4, 5, 8, 10, 11.

Sing my soul, His wondrous love (), 1

Sing, oh! sing, this blessed morn (Bp. Wordsworth), 7.

Sing praise to God, Who reigns (Tr. German), 2, 4.

Sing with all the sons of glory (Rev. W. J. Irons), 4, 10.

Sing, ye faithful, sing with (Rev. J. Ellerton) 3.

So rest, our rest (Tr. German), 4, 11.

Softly now the light of day (Bp. Doane), 1.

Soldiers of Christ, arise (Rev. C. Wesley), 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

Soldiers of the cross, arise! (Bp. How), 2, 3, 4, 9.

Son of God, eternal Word (Bp. Wordsworth).

Son of Man, to Thee I cry (Bp. Mant), 3, 4, 6, 8, 9, 10, 11.

Songs of praise the Angels sang (J. Montgomery), 1, 2, 3, 4, 5, 7, 8, 9, 10, 12.

Songs of thankfulness and praise (Bp. Wordsworth), 2, 3, 4, 6, 10, 12.

Soon and forever (Rev. J. S. B. Monsell), 4.

Souls in heathen darkness lying (Mrs. C. F. Alexander), 1, 7, 10, 12.

Sound aloud Jehovah's praises (Rev. H. A. Martin), 3.

Sovereign ruler of the skies (Rev. J. Ryland), 1, 10.

Speed Thy servants, Saviour (Rev. T. Kelly), 4, 5, 8, 10, 12.

Spirit Divine, attend our prayers (Rev. A. Reed), 5, 8.

Spirit of mercy, truth and love () 1, 2, 3, 4, 5, 10, 12.

Stand, soldier of the cross (Bp. Bickersteth), 3, 5.

Stand up, stand up for Jesus (Rev. Geo. Duffield), 2, 5.

Stars of the morning, so (Tr. Greek), 2, 3, 4, 5, 6, 11.

Summer suns are glowing (Bp. How), 3, 4, 7, 10.

Sun of my soul, Thou Saviour dear (Rev. J. Keble), 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

Suppliant, lo! Thy children bend (T. Gray) 4.

Sweet the moments rich in blessing (J. Allen and Hon. and Rev. W. Shirley), 1, 2, 3, 5, 6, 8, 9, 11, 12.

Sweet Saviour, bless us ere we go (Rev. F. W. Faber), 1, 2, 3, 4, 5, 6, 8, 10, 11, 12.

Tarry with me, O my Saviour (Mrs. C. S. Smith).

Ten thousand times ten thousand (Dean Alford), 2, 5.

The ancient law departs (Tr. Latin), 1, 2, 12.

The Angel sped on wings of light (Bp. How), 3.

The Church has waited long (Rev. H. Bonar), 3, 5, 6, 8, 11.

The Church's one foundation (Rev. S. J. Stone), 1, 2, 3, 4, 5, 7, 8, 10, 11.

The cross is on our brow (W. C. Dix), 9, 11.

The day is gently sinking to a close (Bp. Wordsworth), I, 4, IO, II.

The day is past and over (Tr. Greek), 1, 2, 3, 4, 5, 6, 8, 9, 10, 11, 12.

The day of resurrection (Tr. Greek), 1, 2, 3, 4, 5, 8, 11, 12.

The earth, O Lord, is one wide field (Rev. J. M. Neale), 2, 7.

The foe behind, the deep before (Rev. J. M. Neale), 2, 3, 4, 6, 8, 11, 12.

The God of Abraham, praise (T. Olivers), 1, 2, 3, 4, 5, 8.

The God of love my Shepherd is (G. Rawson), 4.

The grave itself a garden is (Bp, Wordsworth).

The head that once was crowned with thorns (Rev. T. Kelly), 1, 2, 4, 5, 8, 9, 10, 11, 12.

The Heavenly King must come (Rev. H. A. Martin), 3.

The King of love my Shepherd is (Rev. Sir H. W. Baker), 1, 2, 3, 5, 7, 8.

The Lord is King; lift up your voice (J. Conder), 3, 8, 10.

The morning bright with rosy light (Rev. T. O. Summers), 4, 5, 7, 8.

The radiant morn hath passed away (Rev. G. Thring), 2, 3, 4, 8, 9, 10, 11.

The roseate hues of early dawn (Mrs. C. F. Alexander), 2, 3, 4, 5, 6, 7, 8, 9,

The royal banners forward go (Tr. Latin), 1, 2, 3, 6, 9, 11, 12.

The saints of God, their conflict past (Bp. Maclagan), 2, 3, 4, 7.

The shadows of the evening hours (Miss A. A. Proctor), 1, 4, 10.

The son of consolation (Mrs. M. Coote), 3.

The Son of God goes forth to war (Bp. Heber), 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12,

The spirit in our hearts (Bp. Onderdonk), 1, 5, 6,

The strain upraise of joy and Praise (Tr. Latin), 1, 2, 3, 4, 5, 6, 8, 10, 11, 12.

The strife is o'er, the battle done (Tr. Latin), 1, 2, 3, 5, 6, 7, 8, 9, 11.

The sun is sinking fast (Tr. Latin), 1, 2, 4, 5, 6, 8, 9, 11.

The world is very evil (Tr. Latin), 1, 2, 4, 10, 11.

The year is swiftly waning (Bp. How), 3, 4, 10.

Thee we adore, O hidden Saviour (Tr. Latin), 2, 3, 4, 9, 10, 11, 12.

There is a blessed home (Rev. Sir H. W. Baker) 1, 2, 3, 5, 7, 8, 10, 12.

There is a fountain filled with blood (W. Cowper), 1, 2, 5, 6, 8, 9, 10.

There is a green hill far away (Mrs. C. F. Alexander), 1, 2, 3, 4, 5, 7, 8, 10.

There is a land of pure delight (Rev. I. Watts), 1, 2, 3, 4, 5, 6, 7, 8, 10.

There is a Name I love to hear (Rev. F. Whitfield), 5, 8.

There is one way, and only (Mrs. C. F. Alexander), 2.

There's a friend for little children (Rev. A. Midlane), 2, 3, 4, 5, 6, 7, 8.

Thine arm, O Lord, in days of old (Rev. E. H. Plumptre), 2, 3, 4, 8, 11.

Thine forever, God of love (Mrs. M. F. Maude), 1, 2, 3, 4, 5, 7, 8, 9, 10, 12.

This day, by Thy creative word (Bp. How), 3, 7, 8, 11.

This day the wondrous mystery (Rev. E. Caswall), 11.

This is a day of light (Rev. J. Ellerton), 1, 2, 3, 4, 5, 10, 12.

Those eternal bowers man hath (Tr. Greek), 3, 5, 6.

Thou art coming, O my Saviour (Miss F. R. Havergal), 2, 5.

Thou art gone up on high (Mrs. E. Toke), 1, 2, 3, 4, 5, 8, 9, 10, 11, 12.

Thou art the Christ, O Lord (Bp. How), 2, 3.

Thou art the way, to Thee alone (Bp. Doane), 1, 2, 3, 4, 5, 6, 8, 9, 10, 11, 12.

Thou didst leave Thy throne (Miss E. E. S. Elliott), 7.

Thou, God, all glory, honor, power (Met. Psalms), 1, 8, 12.

Thou hidden love of God (Tr. German), 1, 2, 4, 5, 8, 10.

Thou knowest Lord, the weariness (Miss J. Borthwick), 5, 11.

Thou standest at the altar (E. W. Eddis), 3.

Thou to Whom the sick and dying (Rev. G. Thring), 2, 3, 4.

Thou Who at Thy first Eucharist (Capt. Turton), 2.

Thou, Who on that wondrous journey (Dean Alford), 4.

Thou Who sentest Thine apostles (Rev. J. Ellerton), 2, 4.

Thou Who the night in prayer (

Thou Who with dying lips (Miss E. Wiglesworth), 7.

Thou Whose almighty word (Rev. J. Marriott), 1, 2, 3, 4, 5, 6, 8, 9, 10, 11, 12,

Though faint, yet pursuing, we go on our way (Rev. J. N. Darby).

Three in one, and One in three (Rev. G. Rorison), 1, 2,3, 4, 5, 6, 8, 9, 10, 11.

Through the day Thy love has (Rev. T. Kelly), 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

Through the night of doubt (Rev. S. Baring-Gould), 2, 3, 4, 5, 6, 7, 8.

Thy kingdom come, O God (Rev. L. Hensley), 1, 2.

Thy life was given for me (Miss F. R. Havergal), 2, 3, 4, 7.

Thy temple is not made with hands (Mrs. C. F. Alexander).

Thy way, not mine, O Lord (Rev. H. Bonar), 1, 2, 3, 4, 5, 8, 10, 11, 12.

Till He come, oh, let the words (Bp. Bickersteth), 5, 8.

To bless Thy chosen race (Met. Psalms), 1, 5, 8, 9, 10.

To-day thy mercy calls us (O. Allen), 3, 6.

To hail Thy rising, Sun of life (Rev. J. Morison), 1.

To Him who for our sins was slain (Rev. A. T. Russell), 1, 3, 8.

To Zion's hill I lift my eyes (Met. Psalms), 1.

To the Name of our salvation (Tr. Latin), 2, 3, 5, 6, 8, 11, 12.

To Thee, O Comforter divine (Miss F. R. Havergal), 2.

To Thee, O Father, throned on high (Bp. Doane),

To Thee, O God, we Gentiles pay (Tr. Latin), 11.

To Thee, O Lord, our hearts we raise (W. C. Dix), 2, 3, 6.

To Thee our God we fly (Bp. How), 2, 3, 8.

Triumphant Lord, Thy work is (Rev. W. J. Irons), 40.

Wake, harp of Zion, wake again (J. Edmeston), 4.

We come, Lord, to Thy feet (Lady L. Whitmore), 5.

We give Thee but Thine own (Bp. How), 1, 2, 3, 5, 7, 8, 9, 11.

We love the place, O God (Rev. W. Bullock), 2, 3, 5, 6, 11, 12.

We march, we march to victory (Rev. G. Moultrie), 6, 11.

We plough the fields and scatter (Tr. German), 2, 3, 4, 7, 8.

We praise Thy Grace, O Saviour (Bp. How), 3, 7.

We sing the glorious conquest (Rev. J. Ellerton), 2, 3.

We sing the praise of Him who died (Rev. T. Kelly), 1, 2, 3, 4, 5, 6, 8, 9.

We walk by faith and not by sight (Dean Alford), 10.

We would see Jesus; for the shadows, () 5

Weary of earth and laden with my sin (Rev. S. J. Stone), 1, 2, 3,4, 5, 8, 10, 11.

Weary of wandering from my God (Rev. C. Wesley), 1, 2, 5.

Welcome, happy morning, age (Tr. Latin), 2, 3, 5, 11.

Welcome, sweet day of rest (Rev. I. Watts), 1, 5.

What thanks and praise to Thee we owe (Bp. Maclagan), 2.

What time the evening shadows fall (Rev. J. W. Hewett), 2.

When all Thy mercies, O, my God (J. Addison), 1, 2, 4, 5, 8, 9, 10.

When at thy footstool, Lord, I bend (Rev. H. F. Lyte), 2, 10.

When doomed to death the apostle lay (W. C. Bryant).

When from the East the wise men came (Rev. J. H. Hopkins).

When I survey the wondrous cross (Rev. I. Watts), 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

When morning gilds the skies (Tr. Latin), 2, 6, 11.

When our heads are bowed with woe (*Dean Milman*), 1, 2, 3, 4, 5, 6, 8, 9, 10, 11, 12.

When the bright morn I see (Mrs. Alleyne).

When the weary, seeking rest (Rev. H. Bonar), 8, 10.

When Thou, O Lord, didst send (Bp. Wordsworth).

Where'er have trod Thy sacred feet (

Where the angel hosts adore Thee (W. Denton), 3.

While o'er the deep Thy servants (Bp. Burgess).

While shepherds watched their flocks (Met. Psalms), 1, 2, 3, 4, 5, 7, 8, 9, 10, 11, 12.

While Thee I seek, protecting power (Miss H. M. Williams), 1.

Who are these in bright array (J. Montgomery), 1, 4, 5, 6, 8, 9, 10.

Who are these like stars appearing (Tr. German), 2, 3, 4, 5, 6, 7, 8, 10, 11.

Winter reigneth o'er the land (Bp. How), 3, 7.

With broken heart and contrite sigh (C. Elven), 1, 3.

With joy we hail the sacred day (Rev. H. F. Lyte).

With one consent let all the earth (Met. Psalms), 1, 8.

With tearful eyes I look around (Miss C. Elliott).

Within the Father's house (Bp. Woodford), 2, 10, 11, 12.

Work, for the night is coming (Miss A. L. Walker), 7.

Ye servants of the Lord (Rev. P. Doddridge), 1, 2, 3, 4, 5, 6, 9, 10, 11.

FIRST LINES OF THE HYMNS IN THE PRESENT HYMNAL, WHICH ARE NOT IN THE REPORT.

A glory gilds the sacred page (W. Cowper).

A mountain fastness is our God (Tr. German), 8, 10.

Adored forever be the Lord (Met. Psalms).

Again the Lord of life and light (Mrs. A. L. Barbauld), 11.

Ah, how shall fallen man (Rev. I. Watts).

Ah, not like erring man is God (Bp. Onderdonk).

All glorious God, what hymns of praise (Rev. P. Doddridge).

All is o'er, the pain, the sorrow (J. Moultrie), 3, 4, 9, 10.

Almighty God, I call to Thee (Tr. German).

Almighty Lord before Thy throne (Miss A. Steele).

All people that on earth do dwell (Met. Psalms), 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

Although the vine its fruit deny (Bp. Onderdonk), 6.

Am I a soldier of the cross (Rev. I. Watts).

And are we now brought near to God (Rev. P. Doddridge).

Angel bands, in strains sweet sounding (J. DeWolfe).

Angels, roll the rock away (Rev. T. Scott), 9.

Arise, my soul, with rapture rise (S. J. Smith).

As by the light of opening day (Rev. J. Newton).

As now the sun's declining rays (Tr. Latin), 2, 3, 4, 6, 9, 11, 12.

As o'er the past my memory strays (Bp. Middleton).

As, panting in the sultry beam (J. Bowdler).

As pants the hart for cooling streams (Met. Psalms), 2, 3, 5, 7, 8, 9, 10, 12.

As the sweet flower that scents the morn (Cunningham).

Awake, my soul, to joyful lays (Rev. S. Medley), 5.

Awake, our souls! away our fears (Rev. I. Watts), 8.

Awake, ye saints, awake (Rev. T. Cotterill and Miss E. Scott).

Before the ending of the day (Tr. Latin), 2, 3, 4, 11.

Before the Lord we bow (F. S. Key), 8.

Begin, my soul, the exalted lay (Rev. J. Ogilvie).

Behold the glories of the Lamb (Rev. I. Watts).

Behold the Lamb of God (M. Bridges), 2, 3, 11.

Behold the morning sun (Rev. I. Watts).

Behold the Saviour of mankind (Rev. S. Wesley, Sr.).

Be still, my heart, these anxious cares (Rev. J. Newton).

Bless God, my Soul, Thou Lord, alone (Met. Psalms).

Bound upon the accursed tree (Dean Milman) 4, 5, 10.

Breast the wave, Christian (J. Stammers), 6.

By cool Siloam's shady rill (Bp. Heber), 5, 7, 9, 10.

Christ is our corner-stone (Tr. Latin), 2, 3, 4, 5, 8.

Christian! dost thou see them (Tr. Greek), 2, 3, 6, 8, 11, 12.

Christians, awake, salute the happy morn (J. Byrom), 2, 3, 4, 6, 8, 10, 11.

Come hither, ye faithful (Tr. Latin).

Come, Holy Ghost, Creator, come (Tr. Latin).

Come, Holy Ghost, eternal God (Tr. Latin), 2,

Come, Holy Ghost, with God the Son (Tr. Latin), 11.

Come see the place where Jesus lay (Rev. T. Kelly), 4, 9.

Come, ye sinners, poor and needy (J. Hart), 5, 8.

Dawn purples all the East with light (Tr. Latin).

Day of judgment, day of wonders (Rev. J. Newton), 9.

Deign this union to approve (Rev. W. B. Collyer).

Dismiss us with Thy blessing, Lord (J. Hart).

Far from my thoughts, vain world, begone (Rev. I. Watts).

Fierce was the wild billow (Tr. Greek), 4, 5, 6, 8, 11, 12.

For ever here my rest shall be (Rev. C. Wesley), 5.

For the Apostles' glorious company (Bp. How).

Forth from the dark and stormy sky (Bp. Heber), 4.

Forth in Thy Name, O Lord, I go (Rev. C. Wesley), 2, 3, 5, 8, 10, 11.

From every stormy wind that blows (Rev. H. Stowell), 5.

Go forth, ye heralds, in My Name (J. Maxwell).
Go to dark Gethsemane (J. Montgomery), 2, 3, 4, 5, 8, 9, 10, 11, 12.
God is our Refuge in distress (Met. Psalms).
God of my life, O Lord most high (Met. Psalms).
God of my life, to Thee I call (W. Cowper), 2, 3, 4, 5, 8.
God of our fathers, by Whose hand (Rev. P. Doddridge).
God's perfect law converts the soul (Met. Psalms).
God's temple crowns the holy mount (Met. Psalms).
Grace! 'tis a charming sound (Rev. P. Doddridge), 8.
Great God, this sacred day of Thine (Miss A. Steele).
Great God, with wonder and with praise (Rev. I. Watts).
Great is our guilt, our fears are great (Miss A. Steele).

Happy, thrice happy, they who hear (Met. Psalms). Hark! hark, my soul! Angelic songs are swelling (Rev. F. W. Faber), 2, 4, 5, 6, 7, 8. Hark! the voice of love and mercy (J. Evans), 5, 8, 12. Hasten, sinner! to be wise (Rev. T. Scott). Hasten the time appointed (Miss J. Borthwick). He that has God his guardian made (Met. Psalms). Head of the hosts in glory (M. Bridges). Hear what the voice from heaven declares (Rev. I. Watts). He's blest, whose sins have pardon gained (Met. Psalms). He's come, let every knee be bent. High on the bending willows hung (Rev. T. Cotterill?). His mercy and His truth (Met. Psalms). Holy Father, Great Creator (Bp. Griswold). Holy, holy, holy Lord (J. Montgomery), 4. How bless'd are they who always keep (Met. Psalms). How bright these glorious spirits shine (W. Cameron from Rev. I. Watts), 2, 3, 4, 5, 7, 8, 9, 10, 11, 12. How firm a foundation, ye saints (G. Keith?). How long shall earth's alluring toys (Miss A. Steele). How oft, alas! this wretched heart (Miss A. Steele). How vast must their advantage be (Met. Psalms). How will my heart endure (Rev. P. Doddridge). How wondrous and great (Bp). Onderdonk).

I love my God, but with no love of mine (Tr. French).

I sing the almighty power of God (Rev. I. Watts), 8, 9.
I would not live alway; I ask not (Rev. W. A. Muhlenberg).
I'll praise my Maker with my breath (Rev. I. Watts), 5.
I'll wash my hands in innocence (Met. Psalms).
In loud exalted strains (B. Francis).
In mercy, not in wrath (Met. Psalms).
In Thee I put my steadfast trust (Met. Psalms).
Instruct me in Thy statutes, Lord (Met. Psalms).
Is there a lone and dreary hour (Mrs. C. Gilman).
It is not death to die (Tr. French).

Jehovah reigns, let all the earth (Met. Psalms).

Jerusalem! high tower thy glorious walls (Tr. German).

Jesus, I my cross have taken (Rev. H. F. Lyte), 5.

Jesus, Thy blood and righteousness (Tr. German), 5, 8.

Joy fills the dwelling of the just (Met. Psalms).

Lift up your heads, eternal gates (Met. Psalms), 3, 4.

Lift your glad voices in triumph (H. Ware), 6.

Light of those whose dreary dwelling (Rev. C. Wesley), 6, 8, 10.

Like Noah's weary dove (Rev. W. A. Muhlenberg).

Lo! hills and mountains shall bring forth (Met. Psalms).

Look, ye saints; the sight is glorious (Rev. T. Kelly), 8.

Lord, for the just Thou dost provide (J. Addison).

Lord God, the Holy Ghost (J. Montgomery), 2, 5.

Lord God, we worship Thee (Tr. German), 11.

Lord! in the morning Thou shalt hear (Rev. I. Watts).

Lord, let me know my term of days (Met. Psalms).

Lord, shall Thy children come to Thee (Bp. Hinds), 4, 5, 8, 10.

Lord, spare and save our sinful race ().

Lord, teach us how to pray aright (J. Montgomery), 2, 3, 5.

Lord, when this holy morning broke (Rev. O. Heginbotham?).

Magnify Jehovah's name (J. Montgomery).

May God accept our vow (Mel. Psalms).

May the grace of Christ, our Saviour (Rev. J. Newton), 2, 5.

My God, how endless is Thy love (Rev. I. Watts), 4, 5.

My God, how wonderful Thou art (Rev. F. W. Faber), 2, 3, 6, 7, 11.

My God! Thy covenant of love (Rev. P. Doddridge).

My grateful soul shall bless the Lord (Mel. Psalms).

My hope, my all, my Saviour Thou (S. Ecking).

My hope, my steadfast trust (Mel. Psalms).

My opening eyes with rapture see (J. Hutton).

My Saviour, hanging on the tree (Rev. J. Newton).

My sins, my sins, my Saviour (Rev. J. S. B. Monsell), 6.

My soul, for help on God rely (Mel. Psalms).

My soul, inspired with sacred love (Mel. Psalms), 10.

My soul with patience waits (Mel. Psalms).

Not for the dead in Christ we weep (*Mrs.* A. L. Barbauld). Now may He who from the dead (*Rev.* J. Newton), 8. Now may the God of grace and power (*Rev.* I. Watts).

O, all ye people, clap your hands (Met. Psalms), 9.

O, could I speak the matchless worth (Rev. S. Medley).

O, for a heart to praise my God (Rev. C. Wesley), 2, 3, 4, 5, 8, 10.

O God! creation's secret force (Tr. Latin).

O God! my gracious God to Thee (Met. Psalms), 8.

O God, my heart is fixed, 'tis bent (Met. Psalms).

O God of hosts, the mighty Lord (Met. Psalms), 2, 3, 4, 10.

O God of truth, O Lord of might (Tr. Latin), 2.

O gracious God, in whom I live (Miss A. Steele).

O happy is the man who hears (Michael Bruce).

O, in the morn of life, when youth (J. Logan).

O let triumphant faith dispel (J. Logan).

O Lord, the Holy Innocents (Mrs. C. F. Alexander).

O Lord, Thy mercy, my sure hope (Met. Psalms), 5.

O praise the Lord in that blest place (Met. Psalms).

O praise ye the Lord (Met. Psalms), 2, 4, 12.

O that my load of sin were gone (Rev. C. Wesley).

O Thou to Whom all creatures bow (Met. Psalms).

O Thou Who didst prepare (Mrs. Tonna).

O to grace how great a debtor (R. Robinson).

O'twas a joyful sound to hear (Met. Psalms), 3.

O with due reverence let us all (Met. Psalms).

O Wisdom! spreading mightily (Tr. Latin), 3, 12.

O Root of Jesse; Ensign Thou (Tr. Latin), 3, 12.

O Israel's Sceptre! David's Key (Tr. Latin), 3, 12.

O Day-Spring and Eternal Light (Tr. Latin), 3, 12.

O King! Desire of nations! come (Tr. Latin), 3, 12.

O Lawgiver! Emmanuel! King (Tr. Latin), 3, 12.

O write upon my memory, Lord (Rev. I. Watts).

O'er mountain-tops the mount of God (J. Logan).

O'er the gloomy hills of darkness (Rev. W. Williams).

On Zion and on Lebanon (Bp. Onderdonk).

One sole baptismal sign (G. Robinson).

Once more the solemn season calls (Tr. Latin), 2.

Once the angel started back (Tr. Latin).

Pain and toil are over now (Mrs. C. F. Alexander).

Peace troubled soul whose plaintive moan (Hon. and Rev. W. Shirley).

Praise to God, who reigns above (Rev. R. M. Benson), 2.

Praise, O praise our God and King (Rev. Sir H. W. Baker), 2.

Prayer is the soul's sincere desire (J. Montgomery), 4, 5, 10.

Quiet, Lord, my forward heart (Rev. J. Newton), 4, 5.

Rich are the joys which cannot die (Rev. P. Doddridge). Ruler of Israel! Lord of might (Tr. Latin), 3, 12. Safely through another week (Rev. J. Newton).
Salvation doth to God belong (Rev. P. Doddridge).
Salvation! O the joyful sound (Rev. I. Watts), 8.
Seek, my soul, the narrow gate (Bp. Onderdonk).
Shepherd Divine, our wants relieve (Rev. C. Wesley), 2.
Since I've known a Saviour's name (Rev. C. Wesley).
Sinner, rouse thee from thy sleep (Bp. Onderdonk).
Sinners! turn, why will ye die (Rev. C. Wesley), 3.
Sons of men, behold from far (Rev. C. Wesley), 3, 5, 9, 12.
Sow in the morn thy séed (J. Montgomery), 5.
Stand up, my soul, shake off thy fears (Rev. I. Watts).
Star of peace, to wanderers weary (Mrs. J. C. Simpson).
Stay, Thou long-suffering spirit, stay (Rev. C. Wesley).
Supreme in wisdom as in power (J. Logan).
Sweet is the work, my God, my King (Rev. I. Watts), 3.

Tender Shepherd, Thou hast still'd (Tr. German), 2, 3, 7. That day of wrath, that dreadful day (Sir W. Scott), 2, 4, 5, 10, 11, 12. The atoning work is done (Rev. T. Kelly), 12. The day is past and gone (J. Leland), 11. The gentle Saviour calls, (Rev. P. Doddridge), 8. The God of life, Whose constant care (Rev. P. Doddridge). The heavens declare Thy glory, Lord (Rev. I. Watts), 3, 5. The Lord descended from above (Met. Psalms). The Lord hath spoke, the mighty God (Met. Psalms). The Lord Himself, the mighty Lord (Met. Psalms). The Lord my pasture shall prepare (J. Addison), 5, 8, 9, 10. The Lord our God is clothed with might (H. K. White). The Lord, the only God, is great (Met. Psalms). The Lord unto my Lord thus spake (Met. Psalms). The Lord will come; the earth shall quake (Bp. Heber), 5, 6, 9. The mighty flood that rolls (J. Logan). The rising God forsakes the tomb (Rev. I. Watts). The servants of Jehovah's will (Met. Psalms). The spacious firmament on high (J. Addison), 5, 9, 10. The voice of free grace (Rev. R. Burdsall). The voice that breathed o'er Eden (Rev. J. Keble), 2, 3, 5, 6, 9, 10, 11, 12. The wingéd herald of the day (Tr. Latin). Thee will I love, my strength, my tower (Tr. German), 6, 8. There is a fold whence none can stray (Rev. J. East). This life's a dream, an empty show (Rev. I. Watts). This stone to Thee in faith we lay (J. Montgomery), 9. Thou art my hiding place, O Lord (Rev. T. Raffles). Thou, Lord, by strictest search hast known (Met. Psalms), 9. Thou, Whom my soul admires above (Rev. I. Watts). Through all the changing scenes of life (Met. Psalms), 2, 3, 4, 5, 7, 8, 10,

Thus God declares His sovereign will (Met. Psalms).

Thy bitter anguish o'er (Tr. German).

Thy chastening wrath, O Lord, restrain (Met. Psalms).

Thy presence, Lord, hath me supplied (Met. Psalms).

Thy word is to my feet a lamp (Met. Psalms).

Time hastens on, ye longing saints (Rev. P. Doddridge).

'Tis finished, so the Saviour cried (Rev. S. Stennett).

'Tis my happiness below (W. Cowper).

To Jesus, our exalted Lord (Miss A. Steele).

To our Redeemer's glorious name (Miss A. Steele), 8.

To Thy temple I repair (J. Montgomery), 4, 9.

To-morrow, Lord, is Thine (Rev. P. Doddridge), 5.

Triumphant Sion! lift thy head (Rev. P. Doddridge).

Up to the hills I lift mine eyes (Rev. I. Watts).

Watchman! tell us of the night (Sir J. Bowring).
We build with fruitless cost, unless (Met. Psalms).
We give immortal praise (Rev. I. Watts), 9.
What a strange and wondrous story.
Whate'er my God ordains is right (Tr. German).
When gathering clouds around I view (Sir R. Grant), 3, 4, 5, 8, 9, 10.
When God of old came down from Heaven (Rev. J. Keble), 2, 3, 4, 5, 6, 7,

When His salvation bringing (J. King), 5, 7, 8, 11. When I can read my title clear (*Rev.* I. Watts), 5. When I can trust my all with God (J. Conder).

When Jesus left His Father's throne (J. Montgomery), 5, 8.

When, Lord, to this, our western land (Bp. Onderdonk). When, marshall'd on the mighty plain (H. K. White).

When musing sorrow weeps the past (G. T. Noel).

When through the torn sail the wild tempest (Bp. Heber), 2, 8, 11, 12. When wounded sore, the stricken soul (Mrs. C. F. Alexander), 2, 4, 9, 10.

While with ceaseless course the sun (Rev. J. Newton), 4.

Who is this that comes from Edom (Rev. T. Kelly).

Who place on Sion's God their trust (Met. Psalms).

With glory clad, with strength arrayed (Met. Psalms), 3, 4, 8.

With joy shall I behold the day (J. Merrick).

Witness, ye men and angels, now (Rev. J. Beddome).

Ye boundless realms of joy (*Met. Psalms*), 4, 5, 8, 9, 12. Ye Christian heralds go, proclaim (B. H. Draper).

JAS. WARRINGTON.

The Divine Liturgy.

The Divine Liturgy, being the Order for Holy Communion, Historically, Doctrinally, and Devotionally set Forth. By HERBERT MORTIMER LUCKOCK, D.D. New York: Thomas Whittaker. London: Rivingtons.

HAD this book been an accurate study of any one of the primitive and Catholic Liturgies it would have met a need greatly felt for a popular representation of the Original Doctrines of the Eucharist. Had it given a correct statement and commentary on the English "Order for Holy Communion," it would have been a valuable manual for communicants of the English Church, although, even then, it would have required extensive modifications to be of much practical use in connection with the American Office.

But, unhappily, it is not really adapted to either of these purposes. It does not claim to give any systematic treatment of the earlier Liturgies; nor does it present any satisfactory account of either the ideas or the language of the

Anglican Order.

Whatever may have been the real purpose of the author, the actual character of a greater part of the work is the endeavor to show that certain doctrines which he holds, chiefly on the Sacrificial aspects of the Eucharist, are those of the English Communion Office, or where his views are not to be found in the words or the forms of the latter, to make such explanations and modifications of the terms employed in the *Prayer Book* as will enable these to be interpreted in the sense of his theory.

The Exposition of the Communion Office which is thus presented to us, is not a study of the actual expressions and thoughts which are contained in the English Liturgy. Nor is it a plain and natural summing up of the several truths set forth in its various parts. It seems to me to exhibit far more of a method which is by no means uncommon in our day, and which consists essentially in first becoming fully persuaded of the truth of your system or

belief, and then treating any work with which you are called to deal as if its conformity with the exigencies of your doctrine was a foregone conclusion; and hence that you are clearly warranted in any application that may be drawn from the assumed fact of this agreement, i. e., make the book fit your theory and not your theory the book.

This is a method much applied in what is called the higher Biblical criticism. A theory of the authorship, origin and relations of certain portions of the Bible is arrived at from one source or another, and then the facts or conditions which are really found in these books are interpreted or modified as may seem to be required to meet the demands of the theory.

So, too, certain notions on the Eucharist have been adopted by some recent speculators on Ritual which necessitate that the differences between Rome and Anglicanism should, on this subject, be reduced to a minimum, and under the influence of this same method they make the Doctrine of the *Prayer Book* conform to the needs of his system, and accordingly a writer of this school asserts with the utmost confidence that "the authorised Doctrine of Rome and that of the English Church are the same upon the Holy Eucharist, only the Anglican prefers to call it the 'real objective presence,' and the Roman to call it 'Transubstantiation.'"

I certainly do not imagine that Canon Luckock has any sympathy, not even the most remote, with the application which either of these schools has made of the method referred to.

But as to the method itself, the impression conveyed all through the book we are discussing has been, that the author of the work, having fully accepted that view of the Eucharist which seemed to him true, he was continually occupied in making the Office in the *Prayer Book* seem to speak a Doctrine for which its actual words and expressions gave no manner of basis, or to avoid or explain away the very evident meaning of the terms which are everywhere found in its text.

The issue here raised is not a question whether the

propositions advanced in this work, especially those on the Eucharistic Sacrifice, are theologically correct or otherwise. I do not propose to enter on the discussion of any part of its theology. It is simply a question of fact to be tested by a candid comparison of the only two books with which we are concerned in this question. The *Prayer Book* and this Exposition. The work under our notice professes to "set forth" "the Order for Holy Communion, Historically, Doctrinally, and Devotionally." The devotional parts do not come very largely into our investigation, and with the spirit of reverence and personal religion which pervades the whole book, every loving student of our "Divine Liturgy" must have the warmest sympathy and, except where he uses it as the vehicle of his peculiar theories, the most cordial agreement.

The question, then, which we present for consideration is whether the Doctrine which this work attributes to the English Communion Office is anywhere expressed in that Office, or can by any fair and natural interpretation be reconciled with it?

Can we accept this Exposition as being in any real sense a representation of the service it claims to expound?

Or is it not rather the fact, that the Doctrine of Eucharistic Sacrifice which it everywhere sets forth as the same with that of the *Prayer Book*, is in truth the product and expression of a wholly different system, and hence that most of the ideas on this subject which it maintains, as well as the terms in which they are embodied, are entirely at variance with those which are clearly and definitely affirmed in both the language and form of "the Order for Holy Communion?"

What then, to begin with, is the Doctrine concerning the Sacrifice on the Cross and its relation to the Sacrament of the Eucharist, which this volume propounds?

The basis of the whole system assumed in the Exposition lies in its conception of the Sacrifice of CHRIST Himself.

In reference to this, he says, in his analysis of the "Prayer of Consecration" [p. 285]: "The first part" (of this

prayer in the English form) "begins by setting forth the Sacrificial death of the Incarnate God as the perfect propitiation for the sins of the world; and ends by reminding us that it is not over and passed, like the ordinary events of History. The Incarnation and Passion have their extension in the commemorative Sacrifice of the Altar." And he assures us [p. 288] "this continuity of the Sacrifice" is expressed in "the latter part of the prayer, which embodies a Divine command 'to continue a perpetual MEMORY of that His precious Death until His coming again."

The book, indeed, does state and at considerable length, that in one sense His Sacrifice on the Cross was "full, perfect and sufficient," but this applies chiefly to the fact that "He being dead, dieth no more." While in its practical aspects and in order to its full and personal "efficacy," it is still being continued in Heaven; hence he says [p. 289]: "It was not of the Sacrifice that CHRIST said it is finished."

. . . 'The sacrifice will never be consummated (or as he says elsewhere [p. 290] 'fully accomplished') until His coming again."

In carrying out this idea still further he declares [p. 200] that "The perpetual memory of which the Consecration Prayer speaks is the earthly counterpart of that which is being offered in Heaven." True, indeed, he asserts and very clearly [p. 200] that "The Holy Eucharist is no reiteration of the Sacrifice on the Cross;" but being, as we have already seen, " the extension of the Incarnation and Passion," and, as just quoted, the earthly form of the Sacrifice still being offered in Heaven, it is, therefore, the essential means by which alone the benefits of the Death upon Calvary can be applied to our personal salvation. He accordingly adds: [p. 291] "The Church has never been satisfied merely to place before men the Doctrine of the Atonement and leave them to obtain the benefits of it as best they may, but has pointed them to the Eucharistic Sacrifice as the Divinely appointed means of appropriating its all-sufficient virtue to individual souls.

We might extend these illustrations of the nature of the Eucharistic Sacrifice as he accepts and expresses it, to a far greater length, but we have neither time nor does the object of this paper call for any such elaborate presentation of his views.

If we were giving a systematic review of the whole work it would be required of us, also, to recognise the importance and benefits he attaches to the actual Communion, as an essential element in a full conception of the entire Doctrine of the Eucharist.

But what we have stated from various parts of the work will be quite sufficient for our purpose of shewing clearly what are the distinctive features of the opinions he holds and teaches concerning the Eucharistic Sacrifice, and thus enabling us to test, by a comparison of the two works, whether the Doctrines he attributes to the English Communion Office are really expressed in the words or can be derived by fair and natural interpretation from either the language or the proper connection of the ideas of any part of that service.

In regard to the *Prayer Book*, equally with the Bible, is the celebrated principle of Hooker, rightly applicable and in much of the conduct of our ecclesiastic discussion of the present time, is greatly needed. He says [Book V, Ch. lix (2)]: "I hold it for a most infallible rule in the Expositions of Sacred Scripture that where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this . . . deluding art which changeth the meaning of words, as alchemy doth or would do the substance of metals, making of anything what it listeth; and bringeth in the end all truth to nothing."

In the conduct of the inquiry we have in hand, there is an indication, slight in appearance but in reality very significant, of what seems to be the method of the work on its own title page. This announces the subject of the Office it proposes to treat as "THE ORDER FOR HOLY COMMUNION," and not as "THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER OR HOLY COMMUNION," as the Service has from the beginning been described in its own title; and to show that the omission was not without a purpose, the author felicitates himself in the early part

of his book that "In the present generation it has happily been almost entirely superseded by others, which are at the same time more ancient and less liable to be misunderstood," and in a general way implies that at no period had the term possessed any special importance in either the structure or the Doctrine of the "Order for Holy Communion."

But in fact the words have been incorporated from the earliest form of the English Liturgy as an integral part of its title; and also are used in many other portions of this Office, as well as elsewhere in the *Prayer Book*, with the express purpose of stating and giving prominence to a very fundamental principle in the English Communion Office.

And so long as it occupies the place it now does in so many and so distinctive positions, it will show that the true Doctrine of the English Liturgy has always been and still is that the Holy Eucharist was ordained to be a Communion, and not a Sacrifice, a Divine Feast in remembrance of Christ's death, and not the continuance of a Sacrifice He began on the Cross; a spiritual partaking of Christ's Body and Blood as a perpetual memory of His Blessed Passion, and not a commemorative Sacrifice offered upon the Altar as the earthly counterpart of that which is still being offered in Heaven."

That such was the Doctrine intended to be expressed in the term, "the LORD's Supper," is proved beyond doubt by the connection in which it is used in various parts of the Liturgy, as well as in other Offices of the *Prayer Book*.

The warning which is to be read to those who are negligent in partaking of the Sacrament, "bids them to come to the LORD's Supper," and the ground of condemnation to those who are reproved in this earnest and beautiful appeal is, that they are "abstaining from the LORD's Table," and that they will not come "to feed on the banquet of that most Heavenly food."

They are censured for a neglect to partake of "the LORD's Supper," but there is no hint or indication that they are expected "to assist at a Sacrifice" that is being offered for them.

So, again, it is the express term used in the Catechism as that best fitted to designate the Sacrament itself, and is also employed in a question, in reply to which we are taught that "the Sacrament of the LORD'S Supper was ordained" for "the continual remembrance of the sacrifice of the death of Christ and of the benefits which we receive thereby."

Had the Church meant to have her children believe that the Eucharist was to be considered as a Sacrifice, it would not thus have stamped upon their minds for all time that it was best described as "a Supper of the LORD." Still less would it have failed to tell them that it was "a Commemorative Sacrifice," instead of teaching that the especial purpose of its institution was to be "a perpetual remembrance of that Sacrifice" to all the ages.

And, finally, it is the term by which, almost exclusively, the Holy Eucharist is referred to in the Articles, and here, too, whenever the nature and efficacy of the Sacrament are under consideration, it is everywhere represented in accordance with the plain import of this title; that is, as a Divine Communion to be spiritually partaken by us, and not as a Sacrifice which, as an extension of the Passion, is to be offered up for us and to be the means whereby the virtues of Christ's death are "appropriated to individual souls."

Whatever other faults the men who prepared the English Offices of Worship may have had, an inability or unwillingness to say what they meant was not among them. If they had intended that the Eucharist should be regarded as in itself a Sacrifice offered up by a priesthood as "the Divinely appointed means by which the all-sufficient virtue of Christ's death should be appropriated to individual souls," they would assuredly somewhere or somehow have made the language of their services say so.

And, again, had they really intended to present this as the key-note to the *Prayer Book* Doctrine of the Eucharist, it is hardly possible to imagine that they should everywhere speak of that Sacrament as a memorial to be taken in remembrance, to continue a perpetual memory, to be a Holy Communion, and should nowhere have spoken of it as the momentous Sacrifice that we are now expected to receive as the central and vital truth which the whole

Liturgy was designed to proclaim.

As the result, then, of the question which was raised as to the significance of the term, "the LORD'S Supper," in connection with the Eucharist, we think it has been shown beyond reasonable doubt that the Doctrines of Eucharistic Sacrifice presented in this Exposition, or those of the English Communion Office are not only not found in the words or ideas of that Office, but in most of their essentials are wholly opposed to the teachings embodied in both the language and forms of the *Prayer Book*.

We have dwelt thus at length on "the LORD's Supper," because it was one of the first points that is brought to our notice in examining the book, and also because as well as any other, it enabled us to bring out most of the salient features in which the Eucharistic System of the Exposition differs from the Doctrine expressed in the Liturgy.

There are, however, many other aspects in which the Doctrines of the English Communion Service may be studied, but we would find them all presenting its teachings in essentially the same expressions, and all would arrive finally at precisely the same result. We can only refer to a few of the more significant of the other indications of the Doctrine which "the Order for Holy Communion" was intended to teach.

One of these, and among those most frequently commented on, is the omission of the word "Altar" from every place where it had been used in the Book of 1549, and the substitution in the Revision of 1552, and in all that have been made since, of the word "Table" or "Holy Table" wherever "Altar" had been employed before.

It matters not what influences may have been active in making this change originally, the fact that it has been continued through every revision down to the present shews, that it is still an essential factor in the Doctrine of the English *Prayer Book*.

And not only so, but the simple fact is, that any one reading the whole Eucharistic Service over carefully can

hardly fail to recognise that the word "Table" is far more in accord with the contents of the entire Office than the word "Altar."

There is, indeed, constant reference to the connection of the Eucharist with "the one full, perfect, and sufficient Sacrifice on the Cross." And he who does not acknowledge or fails to apply what it thus says to himself has mutilated the Liturgy in one of its vital elements. But this connection is always represented as "a memorial" or "a remembrance" of the one only true Sacrifice, and not as itself a true priestly Sacrifice. "The great business of the whole," it has been well said, "is the Communion," and for this and for all that was said in relation to it, as we have already shown, "a Holy Table," a "Table" to which we are called as to a heavenly feast, is a far more fitting representation than an "Altar." Accordingly, we find that this act of the Communion is precisely that to which S. Paul assigns the chief place and significance of the whole Sacrament, and hence says, "as often as ye eat this Bread and drink this Cup ye do shew the LORD's death till He come." So, too, in the solemn formulæ with which the Sacrament is consummated and the Communion delivered to us, we have its full meaning embodied in language by which the same thought is plainly and twice over expressed, and we are told that "the Body of CHRIST which was given for us," and "the Blood of CHRIST which was shed for us," are to be taken and received by each of the faithful "in remembrance that CHRIST died for us."

And that we do so eating and so drinking of these are to feed on them in our heart by Faith with Thanksgiving.

Now it is evident that the idea of a "Table" is far more in harmony with a Liturgy of which these are the clear and all-pervading doctrines than an "Altar."

And it is equally evident, I think, that had the Doctrines now set forth in the work we are discussing been held by those who prepared or who afterward revised the English Office, they would never have substituted the word "Table" for "Altar."

Hence the "exclusive employment" in the English

Liturgy of the word "Table," when taken in connection with the expressions which constantly accompany it, is another proof that no such Doctrine of Eucharistic Sacrifice, as is maintained in the Exposition, can be found in the English Communion Office, or can ever by fair and unforced interpretation be deduced from it.

Thus, there is abundant warrant in the language of the Prayer Book and especially of the Liturgy to conclude that the Sacrificial system which the Exposition associates with the word "Altar" is not that of the English Offices. And that the substitution of "Table" or "Holy Table" was not with the purpose of forcing into the Liturgy a sense foreign to its uniform and intended teaching, but was only the introduction of a word far more in accord with all the

other parts of its system than that of "Altar."

It has often been maintained, I know, that because the Act setting forth the Book of 1552, spoke of the previous edition, that of 1549, as "a very Godly order, agreeable to the word of God and the primitive Church," the Offices contained in the Book of 1552 should be interpreted, whenever the two differed, by the language and in the sense of the corresponding portions of the earlier standard. Hence that the word "Table" of the latter work should be understood to mean "Altar," and that all the conclusions might be drawn from it that could be attached to "Altar," if this had been retained and understood in the full Sacrificial sense.

But the fact is, that this is precisely reversing the design of the *Prayer Book* of 1552.

In the same Act, from which the above passage is so frequently quoted, we find the true relation of the latter work to the former authoritatively and very clearly stated, the statute goes on, a little after the expression referred to, to say that notwithstanding the excellence of its predecessor, "there had arisen divers doubts," "in the use and exercise thereof" and "therefore for the more plain and manifest explanation thereof, as well as for the more perfection of the said Order," etc. "The king, etc., hath caused the aforesaid Order to be faithfully and GODLY

perused, explained, and made fully perfect—and that the Book of Common Prayer, now explained, etc., should be established," as its more imperfect predecessor had been; and accordingly if words have any definite meaning, the word "Table" must be regarded as intended "to explain and make more fully perfect" those parts of all the Offices, especially the Liturgy where the word "Altar" had been used, and hence was even substituted in its stead.

So that we return here from the historical facts to the same conclusion as that of the internal evidence, that the Eucharistic Doctrine of the *Prayer Book* is and was distinctly understood by its framers to be more properly represented by the use of a "Holy Table" than by the functions of a "Sacrificial Altar."

Of course, all that has been said here in reference to the force of the words "a perpetual memory," "in remembrance of," "Do this," etc., will be met by the assertion that "Do this," etc., in liturgical application means, "offer a Sacrifice," and that "in memory," "as a memorial," "in remembrance," all mean "a Sacrifice" itself. Hence, of course, we are informed the Communion Office instead of meaning what these words all say, is filled everywhere with commands and allusions to an "Eucharistic Sacrifice."

The very insistence with which this notion is urged is the most unmistakable testimony that the language of the Liturgy, if used in the natural and universal sense of its words, cannot be made to teach the Doctrine which requires for its support such marvellous and unwarranted transformation of the obvious meaning of language.

Had the revisers of the *Prayer Book* intended that these words should be understood in a sense so utterly opposed to all ordinary usage they would most certainly have said so. One of the cogent grounds for the *Prayer Book* of the Reformation was that its services "might be understanded of the people," and had the revisers meant to teach in their Liturgy that the Eucharist was an actual Sacrifice, it is infinitely improbable that they should have persistently used terms which conveyed a precisely opposite meaning. And besides, we have here the witness of almost the only

work of this formative period which has any claim to be of actual authority that these terms were not applied in the Liturgy, or by those who prepared it, in any such foreign sense as has been contended. The Second Book of the Homilies is referred to in both the English and American Articles as "containing a GODLY and wholesome doctrine and necessary for these times," and accordingly were authorised "to be read in churches." In one of these discourses "on the worthy receiving, etc., etc. of the Sacrament of the Body and Blood of CHRIST." they shew "how of old time" God "decreed His wondrous deliverance of His people to be kept in memory by the eating of the Passover," and then goes on to say, "So our loving Saviour hath . . . established the remembrance of His great mercy expressed in His Passion in the institution of His Heavenly Supper. We must then take heed lest of the memory it be made a Sacrifice, lest of a Communion it be made a private eating," etc., etc. The words used here are the same as those found in the Liturgy; they were written by the men concerned in preparing that Liturgy, or if this be questioned as doubtful, certainly by those who knew these men, and the meaning of the terms they used. The words themselves are employed in the Homily in their obvious natural sense, and it is a palpable absurdity to suppose that they were intended to be understood in an almost directly opposite sense in the Services.

There are several other points from which the relation of Canon Luckock's system with the Doctrines of the *Prayer Book* might be examined if it were needful. But what I have given will show with quite sufficient distinctness the reason why it does not seem to me that his work can be accepted either "Doctrinally or Historically," as an actual representation of the teachings of "the Order for Holy Communion," and hence, so far as concerns his theories on the Eucharist, along with the conclusions and applications he has evolved from them, the book can only be regarded as an Exposition of the Doctrine he holds upon these very important questions and not of the teaching or the lan-

guage which are given in the English Communion Office. I have endeavored, as I stated in the early part of the article, to avoid all discussions of the theology of the Exposition, whether as to its merits or demerits.

This is of quite sufficient importance to deserve a full and explicit consideration, both on its own account and because of the relation it has, as this work abundantly shews, with almost every element of the practical Christian life and worship.

But this is in no degree the object of the present article. The only issue I have raised, and to which I have endeavored closely to confine myself, has been: Are the Doctrines stated in this book the Doctrines taught by the Language of the *Prayer Book*, or by any fair and natural interpretations to be deduced from it? In other words, is the work, as it claims, an Exposition of "the Order for Holy Communion," as this Office stands, or is it not rather the personal views of the author, which he seeks to identify with those of our Liturgy?

J. F. GARRISON.

Contemporary Literature.

Notable Books.

The Divine Liturgy. By HERBERT MORTIMER LUCKOCK, D.D. London: Rivingtons.

A MONG the eminent theologians of the day, no one is fairer in dealing with controversial subjects than Canon Luckock, who has lately laid the Church under fresh obligations to him by the publication of a treatise upon

the Order for Holy Communion.

This Order is set forth historically, doctrinally, and devotionally. There is no attempt to display learning, nor much matter that may be called new; but the treatment of the whole subject is so concise and judicial that it may be safely recommended as a text-book to all candid and studious Churchmen. As a running commentary on the Office, it cannot be read without giving to every one a clearer and warmer appreciation of its many beauties and excellences.

Neither is the author blind to some of its defects as found in the *Prayer Book* of the English Church, some of which, happily, have been remedied in our own *Prayer Book*. Others are common to both Churches, and the study of Canon Luckock's work would be a helpful preparation for those members of our coming General Convention who are expecting to take part in the debate on *Prayer Book*

Revision.

It is to be feared that specific instruction in Sacramental Doctrine is very rare in our several parishes; and yet there is hardly any subject which may be made more interesting and profitable to the devout members of the Church. A dread that such instruction may degenerate into, or be construed as, a merely partisan attempt to inculcate subsidiary dogmas, sometimes prevents the undertaking of such a course of lectures.

It is not uncommon, however, to find a clergyman who hesitates to enter upon the course either from his ignorance of the historical features of the subject or from

uncertainity as to his own doctrinal views.

To all such, Canon Luckock's researches and arguments will furnish valuable assistance.

He blinks no disputed points, but he restrains himself

within the strict limits of orthodoxy. Such topics as the Priesthood, the Altar, Fasting Communion, the Mixed Chalice, Prayers for the Faithful Dead, Absolution, the Real Presence, Eucharistic Adoration, Leavened or Unleavened Bread and Reservation are taken up and honestly examined; and whether one agrees with his conclusions or not, one cannot consider them without having a definite

idea of the leading arguments on either side.

He evidently is not prepared to go as far as Mr. Field * in believing, e.g., that throughout the Epistle to the Hebrews there is a continuous line of allusion to the Holy Eucharist. He is content to believe that, before the Apostles separated for their several fields of labor, they assembled and agreed upon the essentials of Eucharistic worship, and that portions of this same Liturgy are, with substantial uniformity, incorporated into that which is in use at the present time. This alliance to antiquity, the importance which from the earliest ages has always been attached to a proper knowledge and understanding of the subject, and the absorbing interest which has been taken in it since the Catholic Revival in our own century, would seem to make its study imperative on all who recognise the obligations and benefits of the Blessed Sacrament.

LEIGHTON COLEMAN.

Lives of Twelve Good Men, etc. By John William Burgon, D.D., Dean of Chichester, sometime Fellow of Oriel College and Vicar of S. Mary the Virgin's, Oxford. Two vols. 8vo. New York: Scribner & Welford.

THESE volumes furnish twelve portraits of as many good men, drawn by the hand of a unique and skilful master. Dean Burgon did not believe in expansive biography. He thought very few persons required a large volume to delineate their character and perpetuate their memory. "I have long cherished the conviction," says he, in his Dedicatory Preface, "that it is to be wished that the world could be persuaded that biography might with advantage be confined within narrower limits than is at present customary."

The first of these volumes is occupied with four names, and Martin Joseph Routh, the eldest of thirteen children and born in the Rectory of South Elmham, September 18, 1755, very properly has the leading place. He was an

^{*} The Apostolic Liturgy and the Epistle to the Hebrews. By Rev. John Edward Field.

author of extraordinary industry and learning, and what is most remarkable, his earliest and his latest works were seventy years apart. He took his B.A. degree at Oxford, in 1774, and the next year was elected to a fellowship at Magdalen, then under the Presidency of Dr. George Horne, the celebrated commentator on the Psalms. This election determined his future career and brought him in communion with minds devoted to the pursuit of classic literature, patristic theology and the interests of sacred science. He was a deacon three-and-thirty years; and he had reached the age of fifty-five before he was advanced to the priesthood and presented to Tylehurst, a living in a Berkshire village worth £1,000. On the elevation of Dr. Horne to the See of Norwich, in 1791, he was chosen to succeed him as President of Magdalen College, and continued in this office till the day of his death, December 22, 1854.

Dean Burgon has given a graphic account of his first interview with the venerable divine when he was ninetytwo years old, "more than slightly deaf," and when he received from him the sound advice, "always to verify your references." No less than ten pages in an appendix of this volume are occupied with an attempt to prove that Routh directed Dr. Seabury to apply to the Scottish Bishops for consecration and "effectually dissuaded him from" having recourse to the Danish Church where a valid Episcopacy could not be found. It is not long since the grave closed over Dean Burgon, and it is unbecoming to say a severe or unkind word, but it has not been and cannot be proved that Seabury ever thought of the Church in Denmark as a body to which he was at liberty to apply for consecration. He waited in London for the Act of Parliament, which enabled the Bishops to ordain the "few young gentlemen to the southward"-south of New York-but that act did not permit them to consecrate a Bishop for Connecticut, and finding nothing done for him, Seabury, according to home instructions, then turned his steps to Scotland and was consecrated at Aberdeen. "Verify your references!"

The Rev. Daniel Fogg, one of the ten clergymen who met at Woodbury on the feast of the Annunciation, 1783, to elect a Bishop, wrote to Dr. Parker, of Boston, July 14: "We clergy have even gone so far as to instruct Dr. Seabury, if none of the regular Bishops of the Church of England will ordain him, to go down to Scotland and receive ordination from a non-juring Bishop."* Here is

^{*} Church Documents, vol ii, p. 213.

historic, documentary evidence standing against the single statement repeated so often by Dr. Routh to American clergymen and others, when he was on the verge of a century, and it surely overthrows the claim that he was the prime agent in directing Seabury to Scotland for consecration. Not a letter, not a line has ever been produced that Routh wrote to him on the subject; but there was Dr. Horne, before mentioned, a hearty friend to the American Episcopacy, and one of those who helped to make up annually £50 towards his support from the date of his arrival in Connecticut, and in a letter of January 3, 1785, he said: "I am truly sorry that our Cabinet here would not save you the trouble of going to Scotland for it. There is some uneasiness about it I find since it is done. It is said you have been precipitate. I should be inclined to think so, too, had any hopes been left of obtaining consecration from England. But if none were left, what could you do but what you have done."*

The next life in the series is that of Hugh James Rose, and it is drawn with touching affection. His only brother Henry married a sister of Dean Burgon, and this alliance made him better acquainted with one who had mastered the Latin grammar at four years of age, and "could not remember the time when he did not know it." As Routh lived the longest, and passed into his one hundredth year without having been seen by a physician in bed, so Rose lived the fewest days and "succumbed at last in a foreign land to the malady with which he had wrestled in agony throughout eighteen years of intellectual warfare." He was a Cambridge graduate—"one of the scholars of Trinity"—who laid his foundations on a broad and secure basis. Our author places him at the head of what is known as the Oxford movement, of which his life is a brief and interesting history. The fortunes of the Church had sunk to

^{*}The veracity of those to whom Dr. Routh told his story is not doubted, but it is remarkable that the story varies so in dates and circumstances as reproduced by different individuals. One gives it that Lord Chancellor Thurlow sent Dr. Seabury to Oxford to consult Dr. Routh about the validity of the Danish succession. Another says, Bishop Thurlow invited Routh to a party at his house in London, in 1782, where he met "a friend of Seabury who was then seeking consecration," and gave the advice about the Danish succession. The Woodbury Convention had not then be held! Another still makes Routh accidentally present at the interview between Dr. Seabury and the Archbishop of Canterbury, when resort to the Scottish Bishops was interview which he had with him when he was in his 97th year: "He remembered our Colonial clergy and related the whole story of Dr. Seabury's visit and of his application to the Scottish Church, which he first suggested."

the lowest ebb, and he, "the restorer of the old paths," as he is entitled, was "the true moving cause of that stirring of the waters which made an indelible impress on the Church of England between fifty and sixty years ago, and which it is customary to date from the autumn of 1833."

[p. 159.]

Newman said of him: "He was gifted with a high and large mind, and a true sensibility of what was great and beautiful; he wrote with warmth and energy, and he had a cool head and cautious judgment. He spent his strength and shortened his life pro Ecclesia Dei as he understood that

sovereign idea."

Charles Marriott, "the man of saintly life," was in the thick of the Oxford movement, and manfully stood in the breach after Newman had made his leap into Rome. "His example," says his biographer, "was especially precious at a moment of general dejection and half-heartedness bordering on despair; when the suspicion was industriously inculcated in certain quarters that the Church of England was powerless to retain within her embrace the saints she had nursed at her bosom." It was the remark of Dr. King, the present Bishop of Lincoln, "If I have any good in me, I

owe it to Charles Marriott."

The fourth life in this volume presents a picture of "the great Provost" of Oriel, Edward Hawkins. Born in 1789 and dying in 1882, his years cover a period of great changes in university life, and let us into the peculiarity of habits, manners and dress known at Oxford less than a century ago. He had seen Whately in a pea-green coat, white waistcoat, straw-colored shorts, flesh-colored stockings, and powdered hair; Heber in a parsley-andbutter coat, and Arnold in a light blue coat with metal buttons, and a buff waistcoat. Oriel was a college of special distinction in those days, and its fellows were the first "to break through the tyranny of fashion by abandoning the immoderate use of wine which prevailed in the upper ranks of English society until a period within the memory of aged persons of the last generation." Tea was substituted in the common-room for wine, and "the Oriel tea-pot became a standing joke in the University."

The Provostship of Edward Hawkins was entered upon at a period which will be forever memorable in the annals of the Church of England. "Men of the present generation," says Dean Burgon, "are little apt to realise what was then the posture of affairs. He resisted and protested against two successive movements—the Tractarian, "which he condemned as disloyal and dishonest—the

Liberal, which he abhorred as irreligious and revolutionary. Of the one, so far as it was local, he was mainly instrumental in occasioning its break up in 1845. The

other he lived to see triumphant."

The first name in the second volume is that of Samuel Wilberforce, "the remodeller of the Episcopate," perhaps the most widely known of the twelve good men. In the sketch of his life here given there is nothing new to be learned, but the author, in an appendix, gives vent to his indignation at the liberty which Reginald G. Wilberforce, the eldest son of the Bishop, and the compiler of the second and third volumes of his biography, took, with his own name, to render him ridiculous in the eyes of the public, and put in circulation an untrue story. The pathways in life of the Bishop and Burgon had often crossed each other, but always pleasantly, and when Samuel Wilberforce was taken from Oxford and elevated to the See of Winchester they parted as friends, between whom there had "existed a rare amount of real sympathy in matters of

religious thought and feeling."

The residence of Burgon in Oxford, as Fellow of Oriel and Vicar of S. Mary the Virgin's, afforded him good opportunities of learning the character of the men with whom he was brought in contact. Richard L. Cotton, "the humble Christian;" Richard Greswell, "the faithful steward;" Henry O. Coxe, "the large-hearted librarian;" Charles P. Eden, "the earnest parish priest," and Charles L. Higgins, "the good layman," had not a world-wide reputation like Samuel Wilberforce or Henry Langueville Mansel. Our space will not permit us to do more than give their names and characteristic designation, or make much mention of William Jacobson, "the single-minded Bishop," who filled the See of Chester with admirable wisdom and ability for nineteen years. He received his appointment to it from Lord Palmerston, in 1865, and withdrew from Oxford where he had been continually resident in the University from his undergraduate days. But Mansel," the Christian philosopher," of ancient and honorable descent, is entitled to larger notice. He was not surpassed in intellect by any of the twelve men grouped in this work, and the teaching of his father "never to use a word of two syllables when a word of one would do," was not forgotten when he became a great metaphysician and divine. He employed his pen freely, and his works are numerous. The publication of his lectures on The Limits of Religious Thought occasioned a ferment in the theological as well as the philosophical world, and aroused the jealousy of professed thinkers. They were sharply attacked by Maurice and others without weakening their influence and preventing them from passing through five editions in England and several in other countries. They gave him a power at once beyond the walls of the University, where he had long been a successful tutor and Professor of Moral and Meta-

physical Philosophy.

His wit was brilliant and versatile, and always ready. When the undergraduates complained of the unbecomingness of their gowns, the authorities entertained the proposal for a change, hoping, as a result, that less disinclination to wear them would be manifested. Edward Hawkins, the Provost of Oriel, to the astonishment of all, fell in with the proposal, but added, as a joke, "I am of opinion that the change should be made by degrees. Mansel was ready with an epigram:

Our gownsmen complain ugly garments oppress them; We feel for their wrongs and propose to re-dress them.

At the close of the year 1866, Lord Derby nominated him to the Queen for the Regius Professorship of Ecclesiastical History in the University, and two years later he was transferred to the Deanery of S. Paul's, London, and died in that office on July 30, 1871, at the early age of 51. No man ever loved Oxford more ardently than he, but he had begun to entertain the gravest apprehensions for its future and for the future of the Church. Writing to a friend at the University about this time, he said: "Prepare to defend the existence of God and the free will of man. Those are the points of controversy upon which the world is turning at present."

Dean Burgon went to his rest while these volumes were passing through the press. They had received his finishing touches, and he seems to have felt that the vast amount of labor bestowed upon them was the end of his life-work. In his Dedicatory Preface he thus speaks of a friend who had died not long before: "He sleeps—where I shall soon myself be sleeping—in Holywell Cemetery."

No criticism need be given to the style of the author. It is his own, and marked by his own characteristics. Almost every page is disfigured by words or paragraphs enclosed in parenthesis, but the scholar who reads the volumes will overlook such blemishes, and be impressed only by the knowledge he acquires of the learning and greatness of Twelve Good Men.

E. E. BEARDSLEY.

Leibnitz's New Essays Concerning the Human Understanding. A Critical Exposition. By Prof. John Dewey, Ph. D. Chicago: S. C. Griggs & Co.

Libritz is not much read in these days, what is valuable in his thought having become the common possession of philosophic minds, and his limitations being clearly perceived. But it is indispensable for one caring to trace the history of philosophic thought to be aware of the stage in its progress marked by Leibnitz. And this knowledge may be furnished even to the ordinary reader by this exposition of Professor Dewey. Herein, not only is the work which affords the title, but much of the *Théodicée*, and of the letters to Dr. Samuel Clarke concerning space and time brought up for elucidation and criticism. We are led, also, to see how largely Kant was indebted to Leibnitz, starting, as it were, at his *terminus*, and illumining the thought of his predecessor. We learn thus the true sense of Leibnitz's famous doctrine of "pre-established harmony," so com-

monly and superficially understood.

This notice is intended to recommend this work as of high value and great help to students of philosophy; but cannot, in its space, reproduce Leibnitz's thought, or Professor Dewey's criticism, except to note that Leibnitz's failure to satisfy has come from the fault of his method, which was to bring everything to the test of the Aristotelian logic; a fault of method still characterising much of the writing of our own time. Even in Leibnitz we see how the truth is bursting these fetters; and its manifest incoherence, at length, opened the way for Kant and Hegel, and the attainment of a true dialectic; a method which does not deal with propositions, but with realities, as members of a thought-organism-an exhaustive set of relations, whose self-consistency affords the only possible proof (socalled) attainable by the human intellect. Here is still room for advance, and new attempts at harmonisation; and philosophy cannot afford to slight any new fact of Nature, or of the mind itself; and thus it allows to science and psychology their proper place, and acknowledges its obligation to them.

J. STEINFORT KEDNEY.

Brief Reviews.

An Introduction to the Poetry of Robert Browning. By WILLIAM JOHN ALEXANDER, Ph.D. Munro Professor of English Language and Literature, Dalhousie College and University, Halifax, N.S., and formerly Fellow of Johns Hopkins University. Boston: Ginn & Co.

ROFESSOR ALEXANDER accounts for Browning's uncouthness by the nature of the subject he has chosen for his art, namely, life and character as revealed, not in any outward action, but in the workings of the To study this inner drama of the soul-not one's own soul, but other men's-is less natural than to study the outward drama of life. Study of the outward is so natural that what we see in action we feel without any thought; we are carried away and become one with the actor. And it is just this rapt condition, this loss of himself in his subject from which come any great poet's smoothness of expression, his supreme ease and perfection. But mental life is not so readily understood, it does not directly reach our feelings; it demands study with the intellect roused to its keenest subtlety; and the poet in reproducing it cannot lose himself in his subject, and let Nature herself, as it is said, write without his intervention. He struggles to utter what his intellect apprehends, and his speech has, in consequence, the difficulty and imperfection which we feel as roughness and harshness. As part of the mind, too, Browning's address in the choice of particular subjects is justified, for to him the clash of opposing mental tendencies, paradoxical emotions, as it were, must be what striking situations are to the dramatist. In the same way he has been led to the characteristic form of his poetry, the monologue, a speech like a soliloquy revealing the speaker's soul, but shaped and accounted for by the presence of a second person, to whom it is with some definite aim addressed. What cannot be imagined as known to any outsider is thus presented with the least possible unnaturalness, though in some cases even this way looks unreal, since simple and unreflecting characters could not so analyse their thoughts. It is the monologue's necessary conditions that make most of Browning's obscurity. For, neglecting action, he tries to paint what may be called a

portrait of the mind at rest. This is something which belongs to one moment of time, and should be seen as a whole. Yet his medium is language, which can give nothing but parts in succession, arbitrary sections which mean nothing by themselves. The mind has to hold them, uncertain what they will make, until all are received, and

the suspense gives a groping, confused feeling.

From these general characteristics Professor Alexander goes on to examine Browning's philosophy, his presentation of Christianity, his theory of art. His philosophy, his view of God, Nature, and man, is determined, of course, by his main tendency to see rather inward life than outward phenomena. Much of it is a nineteenth century expression of the truths of Christianity. Will and emotion are the essential qualities of the inner world, and by these Browning is chiefly attracted, so that the favorite ideas of his time—the reign of law, and God manifest in law—have on him a comparatively slight hold. He feels the immediate presence of a personal Divinity, a fact no less evident than his own existence, and as incapable of proof. He does not regard man as a part of Nature, but Nature as an adjunct of man, for whose development the world exists. Nor does he count the world to have failed in this: it is not meant to finish the work; it is only the "starting point of man," and-

> life just the stuff To try the soul's strength on, educe the man.

The soul rises from sphere to sphere, hampered in each by its special conditions, as, for example, in this life by the bodily or material, but fitted by the struggle with these for the higher existence to which it next passes in its continual progress toward God. Its direct sin, therefore, against itself and against the Divine purpose is to fall into sluggish indifference, to dull its aspirations, and be content with the joys of the present life. The value of the passions is that their illimitable and insatiable cravings drive the soul on in that eager, strenuous exertion which alone befits man's life. Evil is the obstacle by conflict with which the soul attains its requisite development; it cannot be annihilated in this present world, but struggle with it is not for that the less absolutely necessary. The worth of Christianity is that, revealing GoD as a GoD of love, it gives a sufficient object to draw out worthily and infinitely the love in man's own heart. Its proof-for the highest truths cannot be logically proved, but have that highest

certainty which comes from the assent of man's spiritual instinct—lies in its correspondence to the needs of the human heart, and in its complete solution of all the difficulties of the universe. To do away with the Divine in Jesus, and leave Him merely a great teacher of moral truth, an exemplar of the highest conduct, is to keep the husk and throw away the grain. We do not need a teacher of moral truth: we have always known more right than we could practise. What we want is a motive to enable us to live up to what we know. This we find in the love of God manifest in the flesh. Doubts and difficulties there are, and always must be; they serve to rouse our energy. Christianity gives the motive and the strength to climb—does not smooth the way. Applying his fundamental principles to art, Browning judges that to be the best which is, not most perfectly accomplished, but highest in spiritual aim.

Professor Alexander—whose pages thus far we have attempted roughly to condense, chiefly in his own words gives a very interesting sketch of what Browning has told us of his theory of poetry, and follows it with an outline of the poet's own development divided into three periods, to the first of which belongs Sordello. Of this there is an analysis so carefully and simply done as to remove, it would seem, all difficulties from the poem, except such as belong, of course, to the high and abstract nature of its ideas. Abundant illustration is given in quotations from many of the poems, and even the reader to whom this book is literally an introduction to Browning, must, we should imagine, close it with his taste for the poet formed and well established. Professor Alexander's style is exceedingly clear, and he possesses a happy faculty for telling us just what we want to know. We have not, of course, indicated half the valuable things contained in his 210 pages, which make a delightful morning's reading.

Institutes of Christian History. By A. CLEVELAND COXE, Bishop of Western New York. Chicago: A. C. Mc-Clurg & Co.

THROUGH some oversight this book was unnoticed on its appearance. Not being an ephemeral production, it can bear being reviewed at any time. Delivered as the Baldwin Lectures for 1886 before the Hobart Guild of the State University of Michigan, they come to us freighted with additional interest. The late Bishop of Michigan, by the foundation of these Baldwin Lectures, has endeavored

once more to connect University education with Christianity. We are much mistaken if, in time to come, this will not be remembered as the crowning act of Dr. Harris' Episcopate. The Bishop of Western New York was fittingly chosen to deliver the first course of lectures. The exigencies of the times have generally precluded the election of scholars and divines as Bishops, the vox populi preferring business men. Among our few scholarly Bishops, Dr. Coxe stands primus inter pares. As the first of a series, a word of commendation is due for the make-up of the book. It is well printed, on good paper, handy in form and suitably bound. The price (\$1.50), however, is a little high. The selection of a Chicago publisher for lectures delivered in connection with a Western university, is wise and fitting. The work has one serious drawback, which we hope to see remedied in the following issues, the lack of an index. Half the utility of such a work is thus lost. A chronological table of events noticed would also enhance the value of what, it must be remembered, has its principal value in being a teaching work. The course consists of eight lectures, entitled: "Introductory;" "The Apostolic Fathers and Next Ages;" "The Synodical Period;" "The Creation of a Western Empire;" "The Middle Ages;" "The Church of our Forefathers;" "The Elements of Restoration," and "A Catholic View of Christendom." The Introductory Lecture is more than its name implies, for it is a masterly though rapid survey of the foundations underlying scientific history.

This lecture alone must have set many of his young hearers thinking, and as the volume passes from hand to hand, it cannot but show the truly thoughtful that the study of Christian History, as there outlined, is the most intellectual exercise a manly man can desire. A new view to those brought up to think Christianity can appeal only to the emotional side of human nature. The second lecture, "The Apostolic Fathers and Next Ages," we would much like to see republished as a tract and circulated broadcast. It might help, perhaps, to pierce the self-conceit of some of our clergy, who think they have nothing to learn from such sources, and possibly force them to recognise that in comparison to the intellects of latter times there were giants in those days. So-called discoveries in Theology would not be so trumpeted if the discoverers had sat at the feet of the Fathers. We welcome with pleasure the insistence of the learned Bishop on the fact. that it is to the Greek Church and not to the Roman that

we must look for the foundations of Catholic Christianity. Dr. Coxe is so ardent a combater of Vaticanism that we sometimes hesitate to accept his challenge to the fight, but in this case all ought to do so with enthusiasm. It is to the Greek Church that we owe our Faith and Orthodoxy. we of the Anglican Communion. Further, we believe that our ancestral ritual, like the form of our Churches internal and external from the porch to the Fish $(\eta\theta vs)$ surmounting our steeples, is of Eastern origin. It is to that source and not to Rome, which copied Heathen Rome in so many outward, and by inevitable corollary, inward matters, that we should seek for Liturgical and Ritual developments. In connection with this it is well to remember that in our Articles the Church of Constantinople is not mentioned as one of the erring churches. The reason of that probably being as the most scholarly of Canadian Bishops maintain, that the Reformation divines shrunk from saving anything unkind of a Church on which had recently fallen the terrible calamity of passing under heathen domination. The taking of Constantinople by the Turks occurred in

1453.

Be the reason what it may, we may well be thankful that Constantinople is not included among the churches so condemned. To devout believers it begins to look as if the Anglican Communion will be able to repay her debt to her Venerable Mother by being the first to hold out the hand of brotherly union. If, as we believe, at no distant date the Greek and Anglican Communions become united, then what life shall we not see exhibited in the East. The learning which came to England through the sack of Constantinople in the hour of affliction to the Eastern Church, England will repay with interest, by sending her clergy as teachers to those who, from political and natural causes, have been prevented from fulfilling the prophetical injunction that "the lips of the priest should keep knowledge." In the remaining lectures, the Bishop does not lose sight of the influence the Greek Church had during the Synodical period and the Reformation. We are inclined to think the Bishop's estimate of Wycliffe too high. The Reformation was not the work of any one man, and Wycliffe is rather the ancestor of the more respectable Sectarians than of the Reformation divines. We also deem that the Bishop has not done justice to Wolsey and his aims. Wolsey was a great Reformer, or as the Bishop would prefer to say, a great restorer, on legitimate lines, and to him we owe the framework of the Reformation. The seventh lecture is

the only disappointing one. The eighth is a brief review of Christendom since the Restoration was completed, under Elizabeth, to the present day. The success of Romanism on the continent of Europe is attributed to the right cause, the iconoclastic views of the foreign Reformers, who instead of reforming endeavored to build anew. We cordially commend these *Institutes*. Their diligent perusal will tend to perpetuate that wonderful race of godly and learned laymen, which, as the Bishop justly remarks, have been generated in the Anglican Communion in all ages and all countries.

Readings in Church History. By the Rev. JAMES S. STONE. Philadelphia: Porter & Coates.

This work consists of seventeen chapters, which may be read either consecutively or detached. They are in fact essays on different periods of the Church, from the times of S. Ignatius to the Reformation. Very pleasant

and instructive reading they are.

In his chapter on Saxon and Swiss [p. 438], Dr. Stone asks a question which we regret he has not answered with more elaboration. He states that since the days of Luther, Ignatius of Loyola, and S. Theresa, the relative positions of both parties have not changed. There are Protestant missions in Rome, and there are Roman missions in England, but both are failures. In explanation of "this curious phenomena in Christendom," our author ventures: "Possibly the secret lies in the fact that even Rome exalts the CHRIST." Would it not be more philosophical to say the secret lies in the fact that both Rome and England have the essentials belonging to a branch of the living Church of CHRIST, however much one may exaggerate them, or the other depreciate them. The fact remains the same. The three-fold ministry and the Sacraments are there, and consequently CHRIST must be there according to his promise.

In the chapter on "Henry, Wolsey, and Cranmer" he has brought in personages too large for his canvas. To have given even a sketch of either Henry or Wolsey, that would have been accurate, needed a chapter apiece. The influence by Wolsey on his generation and the succeeding ones is so great, that it is better to say nothing about him than a few generalities. Cranmer was a small man in a big place. He neither made nor marred, but was himself made and marred. Take Wolsey out of the reigns of Henry VII and VIII, and you are removing Hamlet from

the play. The decadence of Henry VIII is simultaneous

with the fall of Wolsey.

The book deserves a wide circulation among Church people, and especially among the religious minded of the denominations. It cannot fail to soften asperities, remove prejudices and lead humble souls to enquire further about that Society which possesses what is so dear to the American mind, historic interest. We trust that all our readers will purchase a copy, or gently insist on their rector placing a few in the parish library.

EPOCHS OF CHURCH HISTORY. New York: Anson D. F. Randolph & Co.

Under this title we have a series of fourteen volumes, dealing with various periods of Church History. Each volume is by a different author.

(1) The English Church in Other Lands. By the Rev. H. W. TUCKER,

It is a pity this little work is included in this series, for the very reason that the writer has not got to deal with a period in the history of the Church, but rather with the development of a National into a world-wide Church. As this development is even now only in its infancy, any notice of it must necessarily be scrappy and imperfect. Time is needed to focus details into their due proportions. This little book is therefore much more suitable as a textbook for the S. P. G. or for missionary addresses.

(2) The History of the Reformation in England. By Canon Perry.

This is a capital volume, shewing how conservative the Reformation was, and that it was an attempt by its best leaders to be a Restoration rather than a Reformation. We should have liked to have seen a longer Introduction, shewing how the Reformation was a period of long growth. It is a fact often ignored, that no one can place his finger on any one date and say, "Here began the Reformation in England." The tone of the writer has decidedly improved since he wrote the first edition of his Church History.

(3) The Church of the Early Fathers. By ALFRED PLUM-MER, D.D.

This is a sketch, as the author defines it, of the progress of the Church in the attempt to become universal. It is

to be regretted that a smaller period of history had not been selected. To do justice to that wonderful period of literary activity comprised in the first three hundred years of Christianity is too vast a task for so small a compass. The writer, in order to cover the time and yet not exceed the pages allotted him, is compelled to do little more than give very brief biographies of the great Christian writers, and just touch upon the times they lived and the controversies they shared in. We gladly notice that the writer has availed himself of the latest conclusions reached by scholars like Lightfoot and Wordsworth.

(4) The Evangelical Revival in the Eighteenth Century. By Canon OVERTON.

A first-rate account of the period in question. Sketches of this period have been so often such caricatures that we welcome so true and impartial an account. The difference between Evangelicalism and Methodism is well brought out, without ignoring their many points of contact. The careful perusal of this work by so-called Evangelicals of our day will do much to shew them how they differ, rather than agree with their predecessors in name.

(5) A History of the University of Oxford. By the Hon. G. C. BRODRICK, D.C.L.

(6) A History of the University of Cambridge. By J. BASS MULLINGER.

A History of Oxford has yet to be written. The sketch by Mr. Brodrick is a praiseworthy attempt in that direction. The volume by Mr. Mullinger is practically an abridgment of his larger work. They are both very interesting sketches, but we confess we fail to see how they are included under "Epochs of Church History." A history of a University 700 years old is, however brief it may be, not an epoch in Church History.

(7) The Church and the Roman Empire. By the Rev. ARTHUR CARR.

This volume deals with the conflict between the Church or Kingdom of God and the Roman Empire. The promise which the concise Introduction gives is ably carried out, and we have given us a vivid and interesting presentment of this momentous struggle in the succeeding chapters. How the empire passed into the hands of the Crucified One, how "organised rule, unity of headship, universality of extension, resistless success, power of growth, discipline,

and law," formerly the characteristics of the Roman Empire, became those of the Kingdom or Church of Christ, are here succinctly told. We strongly commend this little volume. No Christian can rise from its perusal without the similar feeling a patriot has after reading of the wars of Frederick the Great, Napoleon, Wellington, or Washington. The Christian realises that the Church has also her long roll of victories, and a feeling of solidarity with the ancient conquerors is brought home to him, that in that way he is at last convinced of the reality of the visible Kingdom of Christ. The record of the past kindles enthusiasm for the future.

(8) The Church and the Puritans. By HENRY OFFLEY WAKEMAN.

This volume covers the period of English Church History, between 1570 and 1660. In other words, the rise and fall of Puritanism. This period, in which it has been the fashion to write as if Puritanism had saved the Church and Nation, is now being year by year better understood. Historians, these latter years, have ceased to be contented with the traditional shibboleths that passed for facts, the records of the time have been investigated at first hand, consequently many favorite delusions have been rudely dispelled. Mr. Wakeman has the courage to tell the truth, sparing neither sovereign, nor people, church nor sect. One pet illusion vanishes, that Puritanism is synonymous with intellect, or that the national greatness of England was due to the Puritan element. It is, as Mr. Wakeman rightly points out to the Churchman and not to the Puritan, to the Catholic and not to the Protestant element, that England in that period owes her greatness and her wonderful intellectual vigor. It is no more than just to Laud to say that his movement had widened the intellectual vision of mankind and reached a landmark in the progress of thought. Indeed, Laud not only shewed that the Church could defend her position by reason and logic, but he really saved the Church from shipwreck. Had it not been for Laud the Puritan element would have soon emptied the Church formularies and worship of all meaning. Historic continuity would have been snapped; and, instead of being a branch of the Church of GoD the National Church would have become a man-made sect. It is all very well for nineteenth century arm-chair critics to abuse Laud; very well for Protestants of all persuasions, but for Churchmen to do so is amazing. Where would the world-wide Anglican Communion of to-day be without Laud?

The short-lived triumph of Puritanism, contemporary with the only page of intolerance in English History, is well told, though with little detail. It was, perhaps, judicious not to paint that period of anarchy in its true color, lest the ordinary reader should think it too monotonously black not to be exaggerated.

(9) The Church and the Eastern Empire. By the Rev. HENRY FANSHAWE TOZER.

This volume treats of the Eastern Church from the Council of Nicæa to the capture of Constantinople. A period of over 1,100 years, from 325 to 1453. This is too long a period to be covered satisfactorily in so small a volume. Still, it gives a very readable account of the Orthodox Church, its troubles and controversies. At a time when the rapprochement between the English and the Orthodox Church is growing closer every day, it is important that intelligent Anglo-Catholics should know somewhat of its Venerable Mother. This little volume ought for that reason, if for no other, to find a place on our shelves.

(10) Hildebrand and his Times. By the Rev. W. R. W. STEPHENS.

This is an extremely fascinating volume. Dealing with a limited period, the writer is able to portray his characters in larger size than if he had centuries to crowd into his canvas. Eight chapters, or a third of the book, deal with the events which led to the election of Hildebrand as Gregory VII to the Papacy. The reader is thus enabled to arrive at juster conclusions concerning the character and methods of this great Statesman-Pope. The account of Hildebrand's rule is given candidly and impartially, but withal sympathetically. The record of such lives shew us what men can achieve if they will only live up to their ideal standard of duty.

(11) The English Church in the Middle Ages. By the Rev. WILLIAM HUNT.

The period here covered is from 597 to 1377. This volume illustrates the relations of the National Church with the Papacy, and its constant struggles to maintain its independence. The more such struggles are narrated, the more that period of history is elucidated, and the greater the light thrown on it, the better for the Church.

It is of vital importance to the Church of England and to all Churches in communion with her, that she prove clearly her ancient lineage. The same type of Church-manship is found throughout the whole history of England—sturdy in thought, word, and action. A type reproduced in her daughter churches, but found nowhere under the Latin obedience, except, perhaps, occasionally here and there when that obedience was weak. This reasoning has not met with the attention it deserves. Yet, like types must be produced by like causes. If the same strand runs through like fabrics they are concluded to come from the same mill. So the same Church must have moulded the same Churchmanship.

(12) The Popes and the Hohenstaufen. By Hugo Balzani.

We have here narrated the struggle between the Papacy and the House of Suabia. The contest between Hadrian IV and Frederick Barbarossa is ably described. Sickening as it is to read of the bloodshed through which the popes waded knee-deep to gain the chair of S. Peter, it is yet a period of history which he who is ignorant of, lacks the key wherewith to read later history, even that of our own days. The writer draws the true inference from the slaughter of Tagliacozzo, and the execution of the last of the House of Suabia, when he hears in the Vesper-bell of Palermo the call to vengeance on the Papacy for its connivance at the tragic death of Conradin.

(13) Wycliffe and Movements for Reform. By REGINALD LANE POOLE.

This is a very temperately written treatise, and for that reason deserves respectful consideration. The writer holds no brief for Wycliffe, as most writers would be tempted to do. He sees clearly enough that Wycliffe's tenets were not only subversive to all government but to all Church order. Wycliffe was an anarchist in Church and State. He conceives a community of goods for the one, and a Church solely of laymen for the other. Still Wycliffe's challenge to his country-men to reason was a healthy one. He kept alive their disposition to examine into the foundation of everything claiming their obedience. From such a man, evil and good influences flowed in a neutralising stream.

John Hus, the religious revival in Spain and Italy, and

John Hus, the religious revival in Spain and Italy, and Pietism in Germany are briefly touched upon in the concluding chapters.

(14) The Counter Reformation. By A. W. WARD.

Mr. Ward in this little volume does his best to

straighten out the tangled web of intrigue and counterintrigue spun by Pope and prince before and after the Council of Trent. The forces which favored, and those that opposed the Reformation of the Western Church by herself, are carefully brought under review. Due prominence is to be given to the position Spain took not only in bringing about the Reformation, but also the Counter-Reformation. The history of the influence of Spain on Catholicism, Roman Catholicism, and on Protestantism has

yet to be written.

In conclusion, we must express our thanks for this admirable series of works on Church History. Twenty, or even ten years ago, it would have been impossible to have gathered together such a powerful and brilliant corps of writers, able and willing to do the Church justice. Varied and diverse as are the minds of these writers, looking at the Church each from a different point of view, no Churchman will wish a single volume unwritten. The witness to the power of the Church as a kingdom on earth grows by their perusal too strong to be gainsaid. If the other volumes promised are equal to these in tone and treatment the Church will indeed have reason to be thankful.

We have also received from the same publishers, A.D.F. Randolph & Co., JESUS CHRIST, the Divine Man, His Life and Times, by the Rev. J. F. Vallings, and Solomon and his Times, by Archdeacon Farrar, but too late to do anything more than acknowledge their receipt. They will be noticed

in our next issue.

A History of Eighteenth Century Literature, 1660-1780. By EDMUND GOSSE, M.A. London and New York: Macmillan & Co.

This volume is one of a series designed to portray the history of English literature from the earliest period preceding the Elizabethan age down to these modern times. It treats of a particularly attractive period, and it does it in a manner worthy of the theme. The author is perfectly familiar with his subject; and, whilst possessing ample information, he has shown a power of discriminating thought and independent judgment which form essential elements in a good historian. In the literature of the eighteenth century there are to be found some of the finest writers and works of which the English language and nation can boast; and whether, as the author says, it be called the Augustan period or the classical period, or the plain English period, it does undoubtedly abound with

magnificent productions in poetry and prose, in history and philosophy, in religion and morals, in political economy and general literature. In the wide and comprehensive range he has taken, the author discusses the characteristics, the merits, and defects of the poetry, the drama and the prose after the Restoration; and then in successive chapters we have vivid and graphic delineations of the character and worth of Pope, Swift and the deists, Defoe and the essayists, the dawn of naturalism in poetry, the novelists, Johnson and the philosophers, the poets of the decadence, the prose of the decadence, and general bibliography. The whole is presented in a fascinating and instructive style. With perfect knowledge there is fervent love; and hence the author writes with discrimination and enthusiasm. His book, therefore, will charm the scholar and guide the student; and whether for the school as a class book, or for the home for general reading it is equally suitable and worthy.

The Sunday School: Its Origin, Mission, Methods, and Auxiliaries. The Lyman Beecher Lectures before the Yale Divinity School for 1888. By H. CLAY TRUMBULL, D.D. Philadelphia: John D. Wattles.

Teaching and Teachers; or, The Sunday School Teachers' Teaching Work, and the other Work of the Sunday School Teacher. By H. CLAY TRUMBULL, D.D. Philadelphia: John D. Wattles.

Here are two books which every Sunday School teacher and every good member of the Church should read. They have been prepared by a man who is familiar with the subject, and is competent to discuss it in all its phases. The first volume consists of a series of lectures delivered at Yale College. In these he traces the origin and history of Sunday Schools, in the remote past among the Jews, through all the different periods of the Christian dispensation down to the spiritual, practical, powerful, useful organisation of the present time. The second volume contains a series of articles published separately and now collected together, in which the nature, characteristics, methods, and results of Sunday School teaching are described. The two works beautifully harmonise, although each is independent of the other. In the one we have the organisation defined, in the other its practical application pointed out. Both works, therefore, are pre-eminently useful. In them the author has brought to bear a large amount of learning and observation and reasoning. He knows whereof he speaks. His words are weighty because they are those of a practical and accomplished Sunday School man; and if they are duly read and pondered they will produce salutary results. In another part of THE CHURCH REVIEW this Sunday School question is very fully discussed. These books will appropriately accompany that discussion; as will also the little work noticed in our last, Robert Raikes; or, the Story of the Sunday School. This is one of the live questions of the Church and the age.

English Men of Action. London: Macmillan & Co.

Under this heading, Messrs. Macmillan are publishing a series of biographies of Englishmen, who, as the title explains, have been Men of Action. The volumes issued so far are: Gordon, by Sir W. Butler; Henry V, by Rev. A. J. Church; Livingstone, by Thomas Hughes; Lord Lawrence, by Sir Richard Temple, and Wellington, by George Hooper. Of these five, the life of Gordon, as it is the first in point of issue, so it is the first in point of merit. Such works are usually dry compilations devoid of all literary merit. This little work deserves to be rescued from the mass of ephemeral productions, and ought to take a standard place among biographies. The theme of the martyr-soldier is an ennobling one, and to say that it has not suffered at the hand of the writer is to give the work its highest praise. volume abounds in eloquent passages, which, however, never interfere with the successive record of events. We had marked several paragraphs for quotation, but must limit ourselves to two only.

Thus fell in the dark hour of defeat a man as unselfish as Sidney, of courage dauntless as Wolfe, of honor stainless as Outram, of sympathy wide reaching as Drummond, of honor straightforward as Napier, of faith steadfast as More. Doubtful indeed, is it if anywhere in the past we shall find figure of knight or soldier to equal him, for sometimes it is the sword of death that gives to life its real knighthood, and too often the soldier's end is unworthy of his knightly life; but with Gordon the harmony of life and death was complete, and the closing scenes seem to move to their fulfilment in solemn hush, as though an unseen power watched over the sequence of their sorrow. [p. 253.]

After a passage, as terse as it is eloquent, showing how the Gladstone cabinet failed in its duty and dishonored England, Sir William Butler resumes:

No, there is something more in all this than mistake of executive, or strife of party, or error of cabinet, or fault of men can explain. The pur-

pose of this life that has been, the lesson of this death that must be is vaster and deeper than these things. The decrees of GoD are as fixed to-day as they were 2,000 years ago, but they can be worked to their conclusion by the weakness of men as well as by the strength of angels. [p. 254.]

Of the other lives, that of *Henry V* is next in point of merit. It is well and interestingly written, but lacks enthusiasm. It is a plain story of Henry V, readable and accurately told, but the reader's pulse is never stirred.

Unless the series of English Men of Action is to be very voluminous, it is hard to see why Lord Lawrence should be included, there are hundreds of Englishmen having a prior claim to be so considered. If his life had to be written then Sir Richard Temple has penned it as fittingly as it could be done. The life of Wellington is curiously apologetic in tone. The biographer seems ever to be endeavoring to prove that his hero was a great captain, with the natural result that the reader, on closing the volume. finds himself wondering whether Wellington was or was not deserving of his successes. The most disappointing biography is that of Livingstone, by Thomas Hughes, not because the facts are not well told, because they are, but for the reason that Livingstone and Mr. Hughes are men whom it is currently believed would have understood each other so thoroughly. Each would have entered into the projects of the other as if they had been their own, and that, therefore, it would have been a labor of love on the part of Mr. Hughes to write the biography of Livingstone. While the book is interesting, as the record of such a life must be, it is yet terribly dry reading. Still, however varied may be the talent of the writers, the idea of such a series is a grand one, and even at the risk of shocking certain susceptibilities we would like to see displaced from our Sunday School libraries a great number of the goody-goody books in vogue, telling us of the trials of the good boy refusing to eat jam tarts when alone in the house, or of the punishment that befell the naughty girl who played with her dolls on Sunday, and substitute such books as are contained in this and similar series. The stories of the lives of men who have waged their fight against their own sins and those of their generation, and have left behind them the record of no ignoble life, cannot fail to have an ennobling effect on the young, and thus teach them the lessons this generation specially needs of manliness, discipline, and self-sacrifice.

Poems. By RICHARD EDWIN DAY. New York: Cassell & Co., Limited.

Mr. Day, we have heard it said, is on the way to become a distinguished poet. As this small volume is his first, we find it is certainly good enough to justify such a hope. It is the work not only of an educated man, but of one who has the sense of what constitutes poetry (of which sense so many verse-writers are lamentably deprived!). Any verse at random from his pages will bear us out in this: take from Dandelions—

Ah! ever blended green and gold
That mantle all the summer land,
I learn how much the heart can hold,
How very little fills the hand.

But when this is said, and when we have admitted that there is nothing in Mr. Day's work that we wish away, it is still evident that it is all very slight; that it lacks any clearly and powerfully conceived ideal, any deep experience of what is, or strong conviction of what ought to be. Is it natural that a man distinctly on the side of right, as the lines To Swinburne shew, capable of thought, and master of one of the great instruments for thought's communication, should have no stronger passion than this for causing right to prevail, should not give himself to making "demands upon men that now they do not dream of?"

The American Book: Its Principles and the Law of its Use. By the Rev. J. E. GARRISON, D.D. Philadelphia: Porter & Coates.

This volume contains the Bohlen Lectures for 1887. Its title explains what the writer desires to prove concerning the Book of Common Prayer. In the first lecture due prominence is given to the force of the words, The Church. Most users of the Book of Common Prayer overlook the importance of these words. Nine persons out of ten if asked their meaning, immediately reply that the Church referred to is the P. E. in U. S. A. Dr. Garrison rightly shews that of course it means the Catholic Church, and that all that the P. E. in U. S. A. has the right to do is to alter the use of the Common Prayer, of the Sacraments and of the Rites and Ceremonies of the Catholic Church, and consequently cannot touch the underlying Faith once for all delivered. In his second lecture, in the vehemence with which he defends the Invocation of the Holy Spirit in the Canon, he

comes perilously near unchurching the whole Western Church, that of England and the Colonies included. It is well to remind the unthinking of the Office of the Holy Spirit, in the present dispensation. Many so utterly neglect His Godhead that one is not anxious to scrutinise too narrowly any vindication. The fifth lecture is noteworthy as pointing out the fact that the Divine Liturgy is the teaching service of the Church, and has ever been so.

The liturgies of no portion of the Church, in any country or in any age, have ever failed to keep firm hold of the great central truths of the Gospel, and to present to the people all the essential elements of the Christian Life. [p. 201.]

And again:

We come back from another point to the principle that this long continued and prevailing influence in conserving the truth, this power of maintaining the essentials of 'the Faith' through all these centuries, with all their complexities and errors, was due chiefly, if not entirely, to the fact that the Eucharist and its performance was always regarded, not as the expression or ritual of the ministering priest, but as the authoritative voice and action of the Church itself, which then taught alike the priest and people. [p. 202.]

The Doctor is perfectly sound not only in maintaining that the Liturgies are the teaching services, but that in every branch of God's Church the Liturgy and the local authorised use in connection with it, is practically her voice as the *Ecclesia docens* to the faithful, and to the world. We welcome the appearance of every book which shall seem to make priests and people better acquainted with our inheritance; one from an American is naturally doubly welcome.

The Leading Facts of French History. By D. H. MONT-GOMERY. Boston: Ginn & Co. 1889.

This compilation intended for use in schools has merits. It is printed on good paper and in good type, has useful maps to illustrate various periods, and has a fair list of books on French History. The letter-press is divided into sections, which have the merit of running through the whole book, and not beginning fresh with each chapter. The writer's style is good. It is a pleasure in these days of affected and stilted writing to come across an educational book written in plain English. Unfortunately, it has the blot almost all such books have, ignorance of Church History. When will historians and compilers of histories learn that in Europe, at any rate, the Church is the very

framework of National History. The usual mistakes also occur of calling the Roman Church, the Catholic Church, and of ignoring the struggle of the Gallican Church against the Papal encroachments. Napoleon is stated, for example, to have reinstated Catholicism, whereas what he did was really to strike the death blow to the Gallican Church and Catholicism, and to rivet the Papacy on France.

On the other hand, it is satisfactory to note that due prominence is given to the fact that Napoleon was not a mere soldier, but that he was equally great as an administrator, political economist, and law-giver. The history is brought down to the close of the Franco-German War, and a tolerably good index completes the work. On the whole it is a commendable production.

The Way, the Nature, and Means of Revelation. By JOHN F. Weir, Dean of the Department of Fine Arts in Yale University. Boston: Houghton, Mifflin & Co.

This rather ambitious volume has all the merits and demerits of a book written by an amateur. Theology is a science, and requires, like all sciences, definite training, even to understand its handbooks, how much more to be competent to instruct others in it. It is just the lack of this training which makes this book so uneven and so disappointing in its earlier chapters, and so erroneous in the latter ones. Yet, it is a healthy sign to see such a book from such a quarter. The writer is so evidently honest and sincere, and welcomes with so much fervor the greater insight which he is gradually obtaining as he progresses in his task, in the great verity of the work of the HOLY GHOST, that criticism seems ungracious. It is so comforting a sign of the times to note how many earnest minds have, by independent processes of reasoning, reached the conclusions on Revelation, Holy Writ, and the work of the HOLY GHOST, which the Catholic Church holds, and has ever held, that it appears almost ungenerous to point out to such reasoners that their discoveries have been from the beginning in possession of the Church. Such discoveries in theology are like those which now and again a backward student in the applied sciences makes. It would show great genius on the part of some isolated mechanic to discover the application of steam, but if he were to communicate his discovery to the world, he would quickly find that not only had his discovery been forestalled, but that a progressive advance for over a century had been made, and indeed had not yet ceased along the whole line of his pretended discovery.

After a careful perusal of the book, we find just such portions as one would expect, harmless; that is, those portions where the writer reverently condenses the Divine narrative, but when the writer begins to touch on dogma, then we find him but a blind leader of the blind. Moderate in tone as are the sections on the Incarnation, the Kingdom of God, Worship, and the Bread of Life, they are yet terribly unsound, while the chapters on the Son of Man, and the risen Christ, contain passages that are thoroughly heretical. Take this one for example:

That the soul of the Anointed One is a natural personality, 'the Son of Man,' is plainly taught in Scripture, and this personality is not that of the Son of God, the Spirit individualised and made personal in that Divine Soul. 'The Son of Man in Heaven' is the Holy Ghost; the soul of Jesus raised from corruption to incorruption, from weakness to power, from earth to Heaven, and from glory to glory, until it is again in the form of God, 'the effulgence of His glory, and the very image of His substance.'

We recommend to Professor Weir a careful study of S. Augustine's De Trinitate, Pearson on the Creeds, and advise him in his spare moments, to write only on Fine Arts, and to read such works as Liddon's Divinity of our LORD, Mason's Faith of the Gospel, or Canon Holland's recent sermons on Behalf of Belief.

A Study of Religion: Its Sources and Contents. By JAMES MARTINEAU, D.D., LL.D. New York: Macmillan & Co., two volumes.

This is an able work and its thoughtful perusal will be repaid. The author has long been famous in the world of letters, and whatever emanates from his pen is characterised by profound thought, and pure and felicitous diction, and is eminently worthy the attention of scholars and divines. At once liberal and philosophical, Dr. Martineau is a fair representative of what is sometimes called the "new school" in theology, which aims to subordinate the supernatural to the material, and which, whilst admitting the reality of CHRIST'S life and works would divest them of all claim to the Miraculous and Divine. This is only one of a number of works the accomplished author has issued, all characterised by the same admirable qualities; but it is, in many respects, the most remarkable of them all. Its scope is limited, in relating to one particular theme; yet its treatment is so comprehensive as to include many cognate and collateral branches of the same subject. The author is a theist in the strictest sense of the word;

and as such he traces all religion, and all existence, and all consciousness to one supreme and independent Cause,

absolute and original.

As defined by him, religion is belief in an ever-living GoD; that is, of a Divine mind and will, ruling the universe. and holding moral relations with mankind. In this definition two things are assumed; first, the existence of God, and second, the governance of God. These are primary and fundamental truths, in natural as well as in revealed religion; in metaphysics as in theology. With the denial of these there is almost an end of argument; from the Agnostic theory there is no assignable cause for existence or thought, and, therefore, logically there can be neither. With these principles assumed, the author traces the primary belief in God to the instinctive operations of the mind, sho wing that it is an inseparable part of the constitution of human nature; and then he develops the varieties of thought implicit in so fruitful a germ, and the cognate truths inseparable from it by collateral relations. doing this he defines with great nicety the various powers of the mind and will, analyzes different philosophical and religious systems which have been elaborated to account for the phenomena of nature and life, and shews how the idea of God and of man's relation to and fellowship with God, harmonises with all the noblest instincts of nature; with all the profoundest discoveries in science, and with all the brightest illustrations of history. In thus developing and elaborating his idea, the author brings to bear upon the subject profound philosophical acumen, close logical reasoning, apt and pertinent illustration, abundant learning, and a beautiful style. With all its dryness the subject is therefore made attractive; and as a scholarly and able philosophical and theological treatise, the work is worthy the most careful attention of scholars and divines. And this it will receive. It supplies an effective antidote to the absurdity of Agnosticism.

Essays on the Work entitled Supernatural Religion. By J. B. LIGHTFOOT, D.D., D.C.L., LL.D., Bishop of Durham. London and New York: Macmillan & Co.

This volume is a reprint of the Essays as they appeared in the London Contemporary Review, December, 1874, to May, 1877. They are reprinted word for word as they appeared, though, as the Bishop states in the present Preface, dated from Bournemouth, May 2, 1889, his argu-

ments might in many cases have been strengthened considerably. The way in which Dr. Lightfoot dealt with the anonymous writer of Supernatural Religion reminds one of the way in which Whitgift demolished Cartwight. The merciless logic of the Introductory Chapter makes it a masterpiece of criticism. The silence of the early Christian writers, which the author of Supernatural Religion invoked on behalf of his opinions, is in the second chapter, that on the Silence of Eusebius, made to prove too much for the challenger, as is admitted by constant alterations in his text in the subsequent editions of his work. The subsequent chapters deal with the Ignatian Epistles. Polycarp of Smyrna, Papias of Hierapolis, the later School of S. John, the Churches of Gaul and Tatian's Diatessaron. In all of these branches the Bishop has since proved his right to be considered facile princeps. It is a tribute to the correctness of his chain of reasoning that the discovery in 1888 of the actual Diatessaron of Tatian, though not in the original language, but in Arabic, has vindicated the position Dr. Lightfoot took in 1877.

As specimens of powerful reasoning, of masterly criticism, of accurate scholarship, and pitiless logic we commend these Essays to the clergy, and to such persons as have had their faith disturbed by so-called "nineteenth century criticisms." No wonder the author of Supernatural Religion made the ability of his critic a matter of com-

plaint!

Two excellent indexes, one of *subjects*, another of *passages*, conclude the volume.

Thucydides. Book V. By HAROLD NORTH FOWLER. Boston: Ginn & Co.

This is another of those excellent series of educational works, published by Messrs. Ginn & Co. The type is very clear, and the notes strike us as judicious; they really explain the difficult passages, and do not shirk them by referring the student to some inaccessible quarto; while a critical appendix meets the wants of the more advanced students.

A Concise Vocabulary to the First Six Books of Homer's Iliad. By THOMAS D. SEYMOUR. Boston: Ginn & Co.

The title explains the work. Since the Greek of Homer is so different from that of post-Homeric writers, this vocabulary, as the editor rightly states, is open to fewer

objections than a similar one to any other Greek work would be. It will be invaluable for college use, enabling the learner not only to get at the meaning quickly, but also at the correct meaning, which a hunt through the pages of Liddell and Scott does not always yield to the young student.

The World's Best Books: A Key to the Treasures of Literature.

By Frank Parsons, and others. Boston: Little,
Brown & Co.

A very pretentious, and yet withal instructive and useful book. It purports to be the result of twenty years of earnest reading of the best literature; and it aims to explain the different departments of literature, to classify the leading books in each department, to group together the greatest and best writers, and to furnish selections of wise and useful sayings from a number of these prominent men. This is, indeed, a very useful design; it takes in a very wide range of reading and thought; and it supplies a mass of information upon a great variety of subjects which is very valuable. The author has fulfilled his purpose with much ability, and whether for reference or for general reading, his work is worthy of commendation.

Church History. By Professor Kurtz. Vol. 1. New York: Funk & Wagnalls.

This is stated to be the authorised translation from the latest revised edition of Kurtz's famous work, by the Rev. John Macpherson. It further claims to be, as far as this first volume is concerned, a reproduction without retrenchment of the original. If such is the case, the public will not be slow in availing themselves of the opportunity of obtaining such an edition. The author has long been distinguished for his patient erudition. No other work that we know of comprises within such a space so much varied information. It is really more of the nature of a Church History Dictionary than of a continuous History. Its usefulness to the ordinary student will entirely depend upon the quality of its Index. Of that we can as yet say nothing since this is only the first of the three volumes. The student must be very careful to remember that the book is not a store-house of doctrine, or even of facts, but rather of references. As an aid to investigation, this volume will be found invaluable; as a substitute for research, as a court of appeal as it were, it would be most mischievous.

Marriage and Divorce. By B. Franklin, D.D. New York: E. & J. B. Young & Co.

We will just state the two conclusions the author arrives at in this work:

(a) "The conclusion drawn from all sources is that the wronged husband should be divorced, and that the wronged

wife may be." [p. 135.]

Thus, instead of making Divorce permissible for either of the injured parties, which is the utmost laxity Christ or His Church has allowed, the writer would make it

compulsory on the man.

 (\hat{b}) A new table of prohibited degrees is drawn up. Under it a man might marry his wife's sister, wife's brother's daughter, wife's sister's daughter, and a woman her father's sister's husband, mother's sister's husband, sister's husband, brother's daughter's husband, sister's daughter's husband.

Dr. Franklin is consistent in his logic, and sees quite well what the opponents to marriage with the "deceased wife's sister" have urged; that marriage with nieces would follow. He even goes five steps beyond and would have the Church sanction a woman marrying the husband of her

aunt, of her sister, or of her niece.

We leave our readers to form their own conclusions on the value to the Church of such a work.

On Behalf of Belief. By the Rev. H. S. HOLLAND, M.A. New York: T. Whittaker.

The twelve sermons contained in this volume follow the Apostolic line of argument, that "if Christ be not raised, your faith is vain." To doubters or half-hearted believers, the preacher shows that the pivotal fact in Christianity is indeed the Resurrection. The first four sermons deal with the "Resurrection," the second with the "Church," and the last with "Human Nature." In these days when many thoughtful young men in natural revolt from the so-called Christianity they have been taught, drift pitifully into a vague agnosticism, such a volume is especially welcome. In every city congregation there are men to be found who need just such a book to be placed in their hands.

Apparently the whole argument is based on human reason alone. We say apparently, for it is not till the ninth sermon that the reader begins to find that the way he has travelled is likewise the Scriptural road; and when he has closed the book, he must be a man of very little reasoning

power if he does not perceive that the Christian has a reason for the faith that is within him, and that the Church alone can present the Scriptural form of Christianity. Nor are these sermons useful only for those who have never held the full measure of the Faith, or for those who have felt their faith weakening under the attacks of unbelieving acquaintances, for the last eight can be read with profit and pleasure by the most devout and steadfast in the He must be, indeed, a lukewarm disciple of the Risen LORD, who does not feel his enthusiasm kindled and his faith quickened after the perusal of those magnificent sermons concerning the Church. They are of rare beauty, because inspired by profound humility and a deep love for the person of CHRIST. The last four, concerning "Human Nature," carry the reader along till he finds all that is noble within him, urging him to claim kinship with CHRIST as his Elder Brother, "who for his sake was made flesh and of His great pity dwelt among us."

Briefly, the first four sermons awaken reason, the second arouse the imagination, the third compel resolve. It is very seldom that a book of sermons can be honestly recommended for lay reading. We sincerely hope that this volume will be so recommended by the clergy after their own faith has been strengthened by its perusal, and further, that it will be recommended for the use of all Divinity

students.

History of the People of Israel. By ERNEST RÉNAN. Boston: Roberts Brothers.

This is the second volume of a most fascinating yet dangerous work. The author is known to be tinged in his religious views with unbelief; and in this work many of his sceptical fancies and fallacies find play. In a review of the first volume in the last number of the REVIEW we pointed out the fallacious principle on which it was constructed in reducing history to fable, and in ignoring a Divine guidance and a miraculous interposition in the history of Israel. The present volume proceeds throughout upon the same fallacious assumption; and although the story is narrated with beautiful simplicity and graphic power, it is nevertheless very misleading and prejudicial. The present volume begins with the reign of David, and in successive chapters the incidents of his life, and the features of his character, and the progress of his kingdom down to the time of his own death, and under the administration of his son and successor Solomon, are minutely

portrayed. After the death of Solomon the united kingdom became divided, and henceforward there were the two kingdoms of Judah and Israel. The history of this latter kingdom is followed down to its capture and destruction by Shalmanezer, the Assyrian monarch. In this we have vividly described the character and work of the kings; the character and teachings of the prophets; the resemblances and distinctions, and jealousies and antagonisms of the two nations; their wars and triumphs, and failures and decline, until Israel is taken captive, and Samaria is overthrown, and Judah is left alone as a witness for GoD, and for the perpetuation of religion and the Church. The whole forms a most graphic story; and, whether history or fable, it has been accepted by the world for more than two thousand years, and is to-day read and re-read with interest, and wonder, and faith. In his graphic narrative M. Rénan follows, as he is compelled to do, the Scripture History. His history, indeed, is only that of the Bible, with his embellishments added. He cannot really improve upon it, and all his sophisms and sneers do not reduce its merits or divest it of its Divine character. In the kingdom of Israel there was, as Rénan himself admits, a useful purpose served, and whether he will see it or not there is little doubt that those scattered ones will be restored, and that in their final restoration to and establishment in their own land the words of Israel's prophets will again be verified, and the providence of Israel's God be proved. The effect of Rénan's work should be and will be to induce a more thorough examination of the jewish records and the Christian Scriptures, and thus ultimately to increase and confirm our faith in God and in His Word.

Honoré de Balzac. Translated by Katharine Prescott Wormeley.

Bureaucracy; or, a Civil Service Reformer.

Seraphita, with an Introduction by George Frederic Parsons. Boston: Roberts Brothers.

The two latest volumes of this series are in strong contrast with each other, though each has the highest merit in its way, the one as a picture of the actual, the other as an account of the imagined. Nothing could be flatter, more practical, more divested of imagination than life as described in *Bureaucracy*; nothing could be more visionary than the Swedenborgian romance of *Seraphita*. "One of the most astonishing productions of modern

literature," as Mr. Parsons, quoting Théophile Gautier, declares it, it can hardly with the majority of readers do more than astonish. *Seraphita's* excellence is not of the kind to compel sympathy and reverence: there is nothing distinctly ethical in it. But as embodying Swedenborg's idea of spirituality the book is a marvel; and in description of the northern scenery it is beautiful. Mr. Parson's Introduction excellently serves its purpose, although it is harder reading than the story.

Bureaucracy will interest any American who has heard of Civil Service Reform, and in M. Rabourdin and the clerks, who knew his worth, we have what touches the heart more than all the grandeurs of Seraphita, or the raptures of Wilfrid and Minna. Of Miss Wormeley's work, we receive the impression that she has translated

not Balzac but us, so that we read the original.

Ethical Religion. By WILLIAM MACKINTIRE SATTER. Boston: Roberts Brothers.

A book worth reading, because, first, to come for a few hours even under the influence of a man nobly in earnest must stir our conscience, whoever we are. Secondly, Mr. Satter, though perhaps he says nothing new, urges old truths upon us in new language, and with a clearness equal to his sincerity; while the fact that we must count him an unbeliever makes the thought to which he prompts us only the more searching and effective. Thirdly, his positive contentions—the negative ones are not essential to his main thought, and, indeed, he insists little on them -as against what he calls "the old religion," are curiously like those of Maurice and Dr. Mulford, and help to confirm their doctrine of a spirit that is teaching mankind. Very many of Mr. Satter's assertions—as that the religions of the world are growths of man's mind; that none of them began with morality; that the moral law is in the final nature of things; that its dominion is now and again opposed to the religions and must overcome them; that we are to become Divine; that to us is given the task of the creation of ourselves after the ideal pattern, and the establishing of justice in the earth by manly and energetic endeavor; that there is no ground for immortality outside of the ethical life, yet the life of righteousness is not formed in "the hope of gaining Heaven," nor with any end external to itself—these and more stand already in the pages of that difficult but profound work, The Republic of God. In Dr. Mulford's view they are truths belonging

necessarily to the Revelation of God in Christ. But whatever we think about them no one who cares for the bringing in, by and in this nation, of that Divine Republic, that "City of the Light," can be indifferent to the aim and significance of the ethical movement. Mr. Satter's lectures were originally given before the Society for Ethical Culture of Chicago.

Our Glorified Poems and Passages of Consolation.
Especially for those bereaved by the loss of children.
Edited by ELIZABETH HOWARD FOXCROFT. Boston:
Lee and Shepard.

The best part of Mrs. Foxcroft's book is no doubt the account, given in the Introduction, of her work for children and young people. Her life had been "in an unusual degree devoted to children," and out of her ten years' charge of the Primary Department in a Congregational Sunday School at Cambridge, Mass., grew the work that was peculiarly her own. She established a class for "boys and girls between the ages of ten and seventeen, who gather at certain seasons on Monday afternoons at the close of the school session, for religious instruction and guidance." Thirty came to the first meeting. "Boys and girls from any Church, or no Church, were welcomed. All that was asked was kind and reverent attention, and this was given. There was no attempt at mere entertainment and it was a cause of unceasing surprise and gratification to Mrs. Foxeroft that so many boys and girls were not only willing but eager to attend the class." The instruction was in Bible History and biography, and in moral and religious "The actual present membership of the class reached three hundred and fifty." At the time of Mrs. Foxcroft's sudden death, October, 1888, she left ready for publication the present collection of "fugitive pieces which often have sprung from personal sorrow and so find a tender response in every burdened heart."

Outlines of Christian Doctrine. By the Rev. H. C. G. MOULE. New York: T. Whittaker.

It is to be hoped that the Principal of Ridley Hall conveys a clearer idea to his hearers than he does to his readers. Lucidity, vigor, and terseness of expression are the essential qualities required for writing a handbook on Christian Doctrine. These qualities are lacking in these Outlines. The chief reason is that the writer has no clear, sharp cut, ideas of Christian Doctrine. Mr. Moule is a

trimmer, we will not say intentionally, but by nature. Plain, definite statements seem to frighten such natures. and must immediately be hedged and qualified. In the six chapters on the Doctrine of the Persons of the Blessed Trinity and in the one on man, Mr. Moule throws no new light on these mysterious subjects, nor does he present the Christian Doctrine of them in any fresh manner. The last three chapters deal with the Church, and are very vague and non-committal. The ministry is called a "monumental ordinance," whatever that may mean. The writer talks of a "Presbyter" instead of a priest of the Church of England, which he has no right to do, since that Church has never once acknowledged that term, and instead of instructing his hearers what the Church of England holds and teaches concerning Confession and Absolution, he tells what Rome has to say on the subject, which is beyond the point. As to the Church, he has not quite made up his mind whether it is visible or invisible, nor whether Baptism conveys regeneration or not. The portion devoted to the Holy Communion is, as would be expected from such a work, short, meagre, and unsatisfactory.

Teachers' Handbook of Arithmetic. By G. C. Shutts. Boston: Ginn & Co.

Here we have another attempt to simplify the teaching of arithmetic. This little work contains an outline course of nine years, of forty weeks each. The course, it seems to us, ought to have been comprised in a much smaller number of years, as the books are intended more for teachers how to teach than for students how to learn. We would suggest that a second part be issued containing a full number of problems. This would enable the teacher, when in charge of a school, to put in practice the theories here advanced. Without such a second part the work seems to us incomplete, and a book intended to be in use for nine years surely requires a stouter binding, and to be issued in a more durable form.

Parish and Sunday School Books.

Under this department recent books will be reviewed and be either recommended or not. Thus by degrees a list of reliable Sunday School Books will be formed, containing only such books as have been carefully read throughout, and which are pronounced to be pure and healthy in tone and not antagonistic to the teaching of the Church. Those marked with a star are recommended as suitable for Sunday School and Parish Libraries, and will be added to our list of Sunday School Books recommended for that purpose.

Published by the London Society for Promoting Christian Knowledge. New York: E. & J. B. Young & Co.

(*) John Joseph. By G. M. S.

A very bright little story inculcating love to animals; especially adapted as a present to a boy. John Joseph is not a boy, but a dog, and one worthy of the honor of having two names.

(*) At the Foot of the Mountain. By ESME STUART.

An interesting novelette carefully written; suitable for girls.

(*) Uncle Guy. By LADY DUNBOYNE. A capital story for boys or girls.

(*) Three Little Socialists. By ALICE F. JACKSON.

A clever satirical sketch of the Communistic element in Socialism, but we fear beyond little children, to whom the title seems to restrict it.

Rachel Davies. By C. V. R.

While the moral tone of this story is unexceptionable, it deals with that servant life so peculiarly English, and is therefore unsuitable for this country.

(*) Under the Palmyras. By Mrs. JEROME MERCIER.

A story of Missionary life in India, giving a good lesson

of unselfishness. Incidentally the authoress holds up the action of the American missions and of the Church Missionary Society in having sanitariums on the hills, as a rebuke to the S. P. G., who have none.

(*) Mrs. Smith's Lodgers. By F. E. READE.

An excellent story for young women; suitable as a present to girls earning their own living in factories or stores.

(*) Every-day Heroes: Stories of Bravery during the Queen's Reign. Compiled from Public and Private Sources.

A book deserving a place in every Sunday School Library where there are English readers. The heroes here told about include Grace Darling; Braidwood, the Fireman; George Manby, Mary Seacole, of Crimean fame; Jacques Fosse, of Beaucaire; Gerald Mahoney, of Chicago; and others—twenty-two in all. All sorts and conditions of heroes selected, not from England alone, but out of all lands—Ireland, Malta, South Africa, France, Scotland, Denmark, Jamaica, India, New Zealand, and our own land.

To quote the words of the Preface:

"The true glory of a nation is not enshrined in its martial deeds. Our heroes are all around us."

We cordially commend this collection of noble deeds.

(*) The Little Christian's Pilgrimage; or, the story of the Pilgrim's Progress Simply Told. By H. L. TAYLOR. London: Wells Gardner, Darton & Co.

The title explains itself. It is the progress of a Young Christian, and told without any controversial allusions, or the slightest reference to the Roman Church.

- (*) The Dragon of the North: A Tale of the Normans in Italy. By E. J. OSWALD. London: Seeley & Co.
- (*) Caldwalla; or, The Saxons in the Isle of Wight. By Frank Cooper, M.A. New York: E. & J. B. Young & Co.
- (*) The Capture of the Wight: A Romance of Carisbrooke Castle in 1488. By Frank Cooper. M.A. London: Seeley & Co.

These three tales are full of life and interest. The plot in each is laid among people and in times completely overlooked. Being not primarily intended for Sunday

Schools the writer has not always in view the inevitable "Moral." As a library to be useful should contain books for all minds, we are strongly of opinion that more of such books as these romances should be included than is usual. Written no doubt for boys, they are yet capital reading for all. One more advantage is that they are not novelettes.

(*) Beechcroft at Rockstone. By CHARLOTTE M. YONGE. London and New York: Macmillan & Co.

Miss Yonge again introduces several of her former friends, and while we rather incline to the opinion that the authoress is not here at her best, yet it is healthy reading.

(*) The Population of an Old Pear Tree; or, Stories of Insect Life. From the French of E. VAN BRUYSSEL. London and New York: Macmillan & Co.

The title explains itself. The illustrations are many and quaint, reminding us of the talented Ernest Giest. The reading is pleasant and instructive for both young and old, and will, we hope cause many "to have eyes and see."

(*) A Christmas Posy. By Mrs. Molesworth. London and New York: Macmillan & Co.

Eight simple stories, freshly written.

(*) A York and a Lancaster Rose. By ANNIE KEARY. London and New York: Macmillan & Co.

A charming story, written with great freshness. We strongly recommend its addition to Sunday School Libraries. Not a love story.

(*) Red-Letter Saints. London: S. P. C. K.; New York: E. & J. B. Young & Co.

This is a series of Biographies of the Saints, for which proper Collects, Epistles, and Gospels are appointed in the Book of Common Prayer. The book is printed by Kaufmann, of Lahr, Germany, and contains beautiful illustrations in gold and colors of the different Saints, accompanied by a short account of their lives. It is eminently suitable as a pretty present for young people.

(*) Sunday School Stories. On the Golden Texts of the International Lessons of 1889. By EDWARD C. HALE.

The same. Second Part.

- (*) The same. For Little Children. By Miss Lucretia P. Hale and Mrs. Bernard Whitman. Boston: Roberts Brothers.
- (*) Raymond Kershaw. A Story of Deserved Success. By MARIE McIntosh Cox. Boston: Roberts Brothers.

We have here four volumes destined for Sunday School libraries, and can heartily recommend them as suitable, for we do not see why our Church-children should not, as well as other young people, have the advantage of Dr. Hale's really admirable stories. They are not intended for the "explanation or discussion of the special theological and religious points involved in the Lessons" which they are meant to "illustrate for the practice of daily life." It is difficult to detect in them anything opposed to the Church's teaching, and a curious sense of something left out, of the want of a background to life, which will be felt by Church people in reading them, is hardly an objection. For one thing, since so manyof our fellow-citizens grow up without that background, it may increase our power of understanding them to get a glimpse of how the world looks without it. However that may be, the stories seem to us exceptional in the directness with which they lead from principle to practice. Their interest is not at all of the sort which makes real life seem flat; on the contrary, it at once imparts itself to real life, makes the world about us interesting, and ourselves worth respecting for our power in it. To realise that we possess power is to be eager to exercise it, and it must be a singularly lifeless boy or girl who reads these stories without some new effort thereafter to help on the Kingdom of God. There is also to be gained from them an idea of the variety of American life, and the wide range of ideas and responsibilities to which the young Americans of to-day are heirs. What centuries it seems, since The Lost Brooch pictured such a circle of existence as well brought up young people might fill! The difference is as great as between the small change of scene in that ancient tale (where going a few miles to the sea-side seemed a soul-changing journey), and the matter-of-course vibration in these between Colorado and Verona, between Palestine and America. Another note of the time we may thankfully observe in the equal reverence paid to the Christian self-devotion of Jesuit Missionaries and of Waldensian Reformers. That selfishness is the first and most pitiable evil in human life, and that hard-working love for others, is happiness and health, is the main doctrine of the books, set forth with much common-sense and practical knowledge, if with some little

lack of imagination.

Raymond Kershaw has likewise for its moral, the importance of unselfish energy. It is not so strong as most of Dr. Hale's stories, and seems less to acquaint us with the real world; but at the same time its tone escapes a certain oppressive commonplaceness, of which these have a tinge. The background we missed in them is present here; there is more family-life; and more of the beauty of the world is woven in, the New England country-world, with the great scale of changes which the seasons bring to it. The story is very pretty, indeed.

Sparrow, the Tramp. A Fable for Children. By LILY F. WESSELHOEFT. With illustrations by JESSE McDer-MOTT. Boston: Roberts Brothers.

An original and amusing book, entirely secular, and not wholly edifying to the young, we should say, since the children in it have a touch of the quality of *Helen's Babies*. The chief characters, however, are really the animals and birds whose very human ways of going on are as uncanny as they are laughable.

Sunday School Teacher's Reference Library.

The following list of books is meant as an attempt to catalogue the books which ought to form the nucleus of a Parish Reference Library. Of late years our Parish and Sunday School Libraries have been filled by novels and novelettes to the exclusion of sterling works on Christian Doctrine, yet if there is one thing needed above all others by teachers and scholars, it is a clear, definite knowledge of the Christian Faith. Untaught teachers cannot teach. Nebulous knowledge attracts nobody. The great necessity of a good, compact reference library for the use of teachers is repeatedly emphasised by the writers in Sunday Schools in this number of THE CHURCH REVIEW. It is to help parish priests and superintendents in the selection of sound works that the following list is given; and we trust will be found useful, not only by them but by the elder scholars, and by the many thoughtful persons in a parish whose faith needs deepening by knowledge.

(1) Variorum Teacher's Bible.

There are three editions issued, viz: The Oxford, Cambridge and Bagster.

(2) The Riverside Parallel Bible.

This edition is published by Messrs. Houghton, Mifflin & Co., and contains the King James translation and the Revised Version of 1881 and 1885 in parallel columns, and is the most complete edition containing both versions.

(3) The Cambridge Bible for Schools.

Published by Messrs. Macmillan & Co. New York and London.

(4) Commentary on the Bible.

Published by the London Society for the Propagation of Christian Knowledge. New York: Messrs. E. & J. B. Young & Co.

(5) Handy Commentary on the New Testament.

By Bishop Ellicott. New York: Messrs. E. P. Dutton & Co.

(6) Historical Text Book and Atlas.

By Dr. Coleman.

(7) The Bible Atlas.

By Professor Case.

(8) Blunt's Annotated Book of Common Prayer.

Edition with American Preface, by the Rev. Frederic Gibson.

(9) The Bible Dictionary.

By Dr. William Smith. There are several editions published, but we strongly recommend the complete edition, published in four volumes, by Messrs. Houghton, Mifflin & Co.

(10) Hours with the Bible.

By Dr. Geikie. The only American edition, published with the author's sanction, is that by Messrs. James Pott & Co.

(11) The Life of Christ.

By Dr. Geikie, and published by Messrs. D. Appleton & Co.

(12) The Miracles and Parables of Our Saviour.

By Archbishop Trench.

(13) The Parables of the Old Testament.

By Bishop Barry. New York: Messrs. E. & J. B. Young & Co.

(14) The Parables of the New Testament.

By Dr. Richey. Published by Messrs. E. & J. B. Young & Co.

(15) Historical Illustrations of the Old Testament.

By Dr. Rawlinson.

(16) Church Doctrine and Bible Truth.

By Dr. Sadler.

(17) Apostolical Succession.

By the Rev. Arthur Haddon.

- (18) Class Books of Old and New Testament History.
 By Dr. Maclear, and published by Messrs. Macmillan & Co. Two volumes.
- (19) The Chosen People.

By Mr. Yonge, and published by Messrs. Macmillan & Co.

- (20) Scripture Readings for Schools and Families.
 - (1) Genesis to Deuteronomy; (2) Joshua to Solomon; (3) Kings and Prophets; (4) The Gospel Times; (5) Apostolic Times. By Mrs. Yonge, and published by Messrs. Macmillan & Co.
- (21) History of Christian Names.
 - By Mrs. Yonge, and published by Messrs. Macmillan & Co.
- (22) The Church Identified.
 - By Dr. W. D. Wilson.
- (23) Reasons for being a Churchman.

 By the Rev. Mr. Little, and published by the Young Churchman Co.
- (24) Turning Points of English Church History, and Turning Points of General Church History.
 - By Dr. Cutts, and published by the S. P. C. K. New York: E. & J. B. Young & Co.
- (25) The Double Witness.
 - By Bishop Kip.
- (26) Readings in Church History.
 - By Dr. Stone, and published by Messrs. Porter & Coates.
- (27) Institutes of Christian History.
 - By Bishop Coxe, and published by Messrs. S. C. Greggs & Co.
- (28) Household Theology. Key to the Bible. By Dr. Blunt.
- (29) Dr. LITTLEDALE'S Works, viz: Plain Reasons against Joining the Church of Rome, and The Petrine Claims.
- (30) On the *Prayer Book* may be mentioned Proctor, Wheatley, Barry, Hole, Daniel, and, on the American *Prayer Book*, Dr. Garrison's Lectures.

To the above list we shall add from time to time such works as shall be deemed suitable for the purpose.

Pamphlets, Tractates, Sermons, Etc.

The Blood of JESUS, What is its Significance? By P. WAL-

DENSTRÖM, Ph.D. Chicago: John Martenson.
This is very curious reading. The author takes every passage in the Bible where the word Blood occurs in a Sacrificial sense. He takes very high Sacramental ground in the first part of his tractate, as witness:

When He handed them the bread, He did not say, 'this signifies or represents My Body, but this is My Body,' and when He handed them the wine, He did not say, 'This signifies or represents My Blood, but this is My Blood."

Yet in the latter part the writer reaches no higher conclusion than a bald justification by faith; without any realisation of how all his conceptions are verities of the Church. We have here another example of how many pious minds there are struggling out of the mists and fogs of Calvinism and Lutheranism towards, but not yet within, the clear light of Catholic truth. May he soon reach it.

Preaching the Word: A Charge to the Clergy of the Diocese

of Rhode Island. June, 1889. By the BISHOP. A plain, straightforward sermon, pleading for simple Gospel teaching in sermons instead of rhetorical, florid, or learned discourses. A timely warning and one which is much needed.

Notes on the Teaching of the Sacrifices. By Dean HART. Milwaukee: Young Churchman Co.

The teaching of the burnt offering, the meat offering, the peace offering, the sin offering, and the trespass offering, as all pointing to and being fulfilled in CHRIST, is carefully shown. We regret to see that the peace offering is not sufficiently exhibited as the type of the Eucharist.

Belief in Foreign Missions, and The testimony of History to Sermons by the Rev. Louis S. JESUS CHRIST. OSBORNE. Chicago: Eagle Printing Co.

Two fairly good sermons on the subjects mentioned in their titles.

CHRIST through the Church the Light of the World. Sermon by the BISHOP OF NORTH CAROLINA. London: Spottiswoode & Co.

This sermon was preached at the consecration of the

Church of the Holy Spirit, Nice, France, on December 13, 1888. It is a good, plain, orthodox sermon.

Free Schools and American Liberties. A Tract published by the COMMITTEE OF ONE HUNDRED. Box 1,345, Boston, Mass.

This is the first of a series of tracts which this Committee intend issuing to rouse their fellow-citizens to oust Roman authority and influence from the public schools. It is well and forcibly put as against Roman intrigue, but no account is taken of the great shortcomings of our public school system. It is useless to ignore the fact that our public schools do not train children up in godliness. American and Roman Churchmen are as one on that point, though they differ vastly in the methods they adopt to effect a change. Our present system may turn out smart citizens, but the Church requires godly and God-fearing men and women.

The Atonement, Sermon by Dean GOULBURN, New York: D. Appleton & Co.

A clear presentment of the Church's doctrine on the Atonement. Published in a handy form; it is useful to put in the hands of persons emerging from Calvinism.

Signs of the Times. By Elliott Coues, M.D. Chicago: Religo-Philosophical Publishing House.

A plea for spiritual spiritualism as against material This complex subject requires to be spiritualism. taken out of the domain of quackery and fraud. attempt to effect this is good, though we confess that till the subject is treated from the Catholic standpoint, reverently and religiously, not much advance will be made. Spiritualism, after all, is but the reaction of the materialism of Puritanism, which would hear of no powers beyond those within its own ken. The latent forces of magnetism, mesmerism, etc., which none but the ignorant deny, have never been condemned by the Church. All that she insists on is that the votaries of all research shall be patient, and that every path must lead to CHRIST, and that every fragment of Truth acquired can never conflict with her claims, since she is being led by the Truth to all Truth. In other words, the perceptions of men of science and of members of the Church may be faulty, but the Truth can never be affected.

American Episcopacy. By Rev. S. D. McConnell, D.D. New York: T. Whittaker.

A very unsatisfactory sermon or address. It is an

attempt to show that the term "Historic Episcopate" is meant to denote a new conception of the ministry. If this were the case, so far from being an eirenicon the declaration of the Bishops would have to be protested against by the Church herself. Inventing new terms, new definitions, new doctrines, will never bring in outsiders. Outsiders are attracted to the Church by her stability, and her authoritative teaching. Those who try to explain everything away do not help on, but permanently hinder all Church unity. Dr. McConnell asserts that the Bishops in their declaration "tacitly sever Episcopacy and the rite of Confirmation," and that they "decline to handicap the Episcopate with any ecclesiastical ordinances whatsoever," referring particularly to Confirmation. A priest of the American Church has no right to say any such thing, for if it was for one moment supposed that the "Historic Episcopate" did not cover Confirmation as well as Ordination the cause of Church unity would be condemned by the Church herself. Dr. McConnell seems to think that by the "Historic Episcopate" is meant only the tactual succes-The Bishop of Maryland, in a letter to the New York Churchman, if we remember aright, some time ago rightly disclaimed any such limitation. The "Historic Episcopate" means far more than any tactual succession, as will soon be discovered if ever the question comes to be tested by the application of any non-episcopal body for admission into the Church. Several statements in this address we deem inaccurate and misleading, those on the ministry and Confirmation especially. Such addresses unsettle Church people and give false hopes to outsiders.

Document XXVII. By THE EVANGELICAL ALLIANCE FOR THE UNITED STATES OF AMERICA. New York: 42 Bible House.

This is a statement touching the assaults on the school fund and the integrity of our common schools in the city of New York, by Assembly Bills 894 and 311, April, 1889. It is aimed, of course, against the Romanists obtaining grants for their own schools out of the common school fund.

Report of the Society for the Home Study of Holy Scripture and Church History. Albany: Weed, Parsons & Co.

This is the second annual report; from it we gather that there are 300 contributing members and 261 student members. These numbers represent forty-five Dioceses, only six belonging to that of Albany. The usefulness of such a society cannot be measured by statistics.

For every student, hundreds are impressed, for most of such students are, it may be conjectured, teachers in Sunday Schools or Bible classes. We only wish it were possible that no teacher should be employed without a certificate from this or similar societies.

A Review of the Rev. Dr. Edward H. Jewett's Communion Wine. By John Ellis, M.D. Mount Joy, Pa.: J. R. Hoffer.

To say that this is a plea for unfermented wine, condemns it. Church people should remember the condemnation by the Anglican Bishops at the late Lambeth Conference of the heretical view here defended.

Arnold Toynbee. By F. C. Montague. Baltimore: Publication Agent of the Johns Hopkins University.

English Culture in Virginia. By W. P. Treat. Baltimore: Publication Agent of Johns Hopkins University.

These form part of that excellent series of studies issued by the Johns Hopkins University. The second of these studies is on the Gilmer Letters, and contains an account of the English professors obtained by Jefferson for the University of Virginia. To Virginians this study will prove interesting and attractive, covering as it does the period between 1815 and 1825.

The first gives us an account of the work of Toynbee

Hall, as well as a life of Arnold Toynbee.

The Tome of S. Leo. University of the South Papers.

This is meant mainly as a text-book for students for the B. D., and as such will be found useful. The drawback to all such text books is, that it is a temptation to the student to limit his horizon by the covers of the text-book.

Manuals and Books of Devotion.

An Office of Prayer for the Use of the Clergy. By the Rev. P. G. MEDD. London: S. P. C. K.; New York: E. & J. B. Young & Co.

WE cordially recommend this little manual. It is practical and thoroughly spiritual in tone. It was prepared at the request of the Society of Sacred Study of the Diocese of Gloucester and Bristol, and has been approved of by the Bishops of Gloucester and Bristol, S. Albans and Lichfield. A most suitable gift from Bishops to young priests or deacons, especially those sent in charge of country missions.

The Communicant's Daily Help. By Rev. Walter Abbot. London: S. P. C. K.; New York: E. & J. B. Young & Co.

An inexpensive, neatly got up manual, thoroughly adapted for general distribution. Priests often feel the need of some simple manual they can afford to give to every candidate presented by them. Here is one.

The Soldiers of CHRIST. By LUCY ELLEN GUERNSEY. 10 cents. New York: T. Whittaker.

cents. New York: T. Whittaker.
This is intended as a manual of help and counsel for young Christians. Sound in doctrine, moderate in tone, clear in style; these counsels can be distributed where more pretentious manuals would fail of effect.

Parish Tracts.

THE clergy, engaged in active parochial life, constantly feel the need of tracts for special occasions or special seasons, but they are as frequently at a loss where to obtain the tract required. It is easier to obtain a good book than a good tract. It is proposed for the future to briefly criticise old and new tracts, giving the price and name of publisher, and to index the tracts under the subjects they deal with. In this way a busy parish priest will simply have to turn to his CHURCH REVIEW to find any good tract on any given subject.

The Editor will be grateful to any one sending him new tracts or tracts that have been found of practical benefit.

ON BAPTISM.

Arise and be Baptised. By the Rev. A. G. L. TREW. 5 cents. T. Whittaker, N. Y.

Good, but rather long. Moderate in tone.

Adult Baptism. By Bishop Burgess. 4 cents. T. Whittaker, N. Y.

Good and to the point, but lacking Sacramental teaching.

Sponsorial Duties. By Rev. M. M. MOORE. 5 cents.

T. Whittaker, N. Y.

Excellent; only drawback is its price.

AGAINST THE CARELESS.

Gospel and Judgment. Sermon by Bishop Huntington. 5 cents. Wolcott & West, Syracuse, N. Y.

We place this sermon among tracts, because it is printed in a cheap form suitable for distribution, and because for once we have a sermon that speaks plainly. No ambiguity, no wrapping up of plain truths, every sentence, every word is meant to strike, and strike hard. It is an appeal to the careless, to the careless parson as well as to the careless people. We have no space to quote, and if we had, we should quote more than half of it. Let our readers send for a copy, and they will send for more.

ON THE CHRISTIAN YEAR.

A Catechism on the Christian Year. By the Rev. GEORGE C. FOLEY. T. Whittaker, N. Y.

One of the best we have seen.

ON THE CHURCH.

Some Objections to the Episcopal Church Considered and Answered. By the Rev. J. A. SHANKLIN. 5 cents. T. Whittaker, N. Y.

Moderate in tone, but rather lengthy.

Some Plain Words for Busy People about the P. E. Church. By the Rev. C. SEYMOUR. 12 cents. T. Whittaker, N. Y. Too dear for the quality.

The Church and Her Ways. By the Rev. R. MILLSPOUGH, Minneapolis, Minn. I cent. Published by the Board of Missions of Minnesota.

Very good. We wish, however, that in subsequent editions, Whitsun-Day be described not as the Baptism of the Church, but as its Confirmation. Many sectarians have taken hold of this very clause in the tract as sub-

stantiating their claims that water Baptism is unnecessary, but that spiritual Baptism is alone necessary. In a Church sense, Whitsun-Day may be said to be a Baptism, but in a controversial tract against the impugners of Baptism as a Sacrament, it is a mistake so to use the term. Still it is the best tract of its kind.

The Stranger in Church. By Bishop Burgess. 4 cents. T. Whittaker, N. Y.

Old fashioned.

The P.E. C. Defended Against Five Unjust Allegations. By the Rev. W. M. Brown. Williams Company, Cleveland. O.

The five points are: (1) The E. C. plays an inferior part in public affairs. (2) Bishop Potter's sermon infelicitous. (3) Lack of vital religion. (4) Lack of patriotism. (5) The E. C. is the Church of the fashionable to the exclusion of the masses. Good but too sketchy to be of permanent use.

ON CONFIRMATION.

The Ordinance of Confirmation: its History and Significance. By the Rt. Rev. J. F. Spalding, D.D. 10 cents. T. Whittaker, N. Y.

A tract more suitable for distribution among such clergy as take a low view of the Sacramental aspect of this Ordinance, than for general distribution in a parish. It would be also suitable to give to grown-up, educated, unconfirmed people. In the account of the history of Confirmation, the writer takes for granted what presbyters confirmed in ancient times. To say the least, this is an open question. Priests may have anointed with the Holy Oil, but in every case the oil had first to be blessed by the Bishop. His patristic references are also very meagre. Still it is a good tract.

A Catechism on Confirmation. By Rev. M. F. SADLER. 5 cents. E. & J. B. Young & Co., N. Y. Very useful.

ON THE DEAD.

The Church's Doctrine of the Dead. By Rev. S. D. McCon-NELL. 10 cents. T. Whittaker, N. Y.

A forcible presentment of the Catholic Case vs. Protestant and Papal Views. A model tract, brief, and incisive.

GENERAL.

How to be a Practical Christian. 4 cents. T. Whittaker, N. Y. Containing a few plain rules; suitable for general distribution in a parish.

ON THE HOLY COMMUNION.

Imitation and Special Preparation. By FIDELIS. 8 cents. T. Whittaker, N. Y.

This excellent tract has reached its nineteenth edition. The short invitation meets several objections against coming to Communion. The preparation gives a few daily prayers and directions as to proper reception.

Neglect of Holy Communion. 50 cents per 100. E. & J. B. Young & Co.

This is a reprint by permission of an article which appeared in the London *Literary Churchman*. It is one of the very best tracts of the kind we have yet seen. Plain in speech, sound in doctrine. No parish priest should be without some copies. It has reached its fourth thousand.

AGAINST METHODISM.

John Wesley's Reasons Against a Separation from the Church of England. Printed in the year 1758. 10 cents. T. Whittaker, N. Y.

Very useful, as being the *ipsissima verba* of the unwitting founder of Methodism.

ON THE MINISTRY.

Your Life, What is It? What is it to Be? By Rev. J. A. Spencer, D.D. 10 cents. T. Whittaker, N. Y.

A tract to encourage candidates for the ministry. Devout, and useful.

ON THE OFFERTORY.

The Offertory a Lost Act of Worship. By the Rt. Rev. Hugh MILLER THOMPSON D.D. 5 cents. T. Whittaker, N. Y. A clear presentation of the Church's view.

FOR PARENTS.

Angel Gifts. By V. M. SKINNER. 1 penny. Church of England S. S. Institute, London.

A telling tract on the duties and responsibilities of parents.

ROMAN CATHOLICISM.

The Oath taken by R. C. Bishops at their Consecration. 5 cents. G. A. KNODELL. S. John, N. B., Canada.

We are here given the Latin of the oath and its English translation, and a few brief pithy comments and illustrations upon it. We cannot resist giving a brief quotation from an article by the Roman Catholic Bishop Ryan:

If ever the Roman Catholics in this land should become a considerable majority—which in time will surely be the case—then will religious freedom in the Republic of the United States come to an end. Our enemies know how the Roman Church treated heretics in the middle ages, and how she treats them to-day whenever she has the power. We no more think of denying these facts than we do of blaming the Holy God and the Prince of the Church for what they have thought it good to do.

Every one interested in the Roman controversy should get one, at least, of these tracts.

WORSHIP.

Hints for Worshippers. A Card. By the Rev. MELVILLE M. MOORE. \$2.00 per 100. T. Whittaker, N. Y.

Good; but we should think if abridged and printed so that it could be pasted on the inside cover of Prayer Books it would be more useful.

Decently and in Order, or Hints for Worshippers. By Rev. M. M. MOORE. 5 cents. T. Whittaker, N. Y.

An expanded form of above.

The Music of the Church."

HYMNS.

THERE is a very considerable degree of misunderstanding as to the matter of singing hymns in Divine service. Canon xxiii, of Title I, of the *Digest*, says:

§ 1. The selections of the Psalms in metre, and hymns which are
set forth by authority, and anthems in the words of Holy Scripture, are
allowed to be sung in all congregations of this Church before and after
Morning and Evening Prayer, and, also, before and after sermons, at the discretion of the minister, whose duty it shall be, by standing directions, or
from time to time, to appoint such authorised Psalms, hymns, or anthems
as are to be sung.

It will be noticed that here is given simply a permission and not a command. Hymn singing is not directed, but is merely allowed at certain times, and, moreover, it will be noticed that the continuity of any service cannot be broken by a hymn, which must be sung either before or after a service, and not during it. There is only one hymn that has ever been permitted to be sung during a service; this is the *Veni Creator*, which occupies the unique position of being the only hymn ever occurring in any Office in the

English Prayer Book. There is no place in the liturgy for congregational hymn singing, and those who are, through a false idea of devotion, so clamorous for congregational hymn singing, are clamorous for something which has never been authorised by the Church. Even other portions of the service which are authorised to be sung are not given to the congregation. The first Prayer Book of King Edward VI says, in such cases, "The Clerks shall sing," and subsequent editions have been content to say "Here shall be said or sung," and the whole records of Church History tell us that it was never intended that congregations should sing, and that as a matter of fact that they did not sing. The fifteenth Canon of the Council of Laodicea expressly limited the singing to the choir, and the Canons of this local Council were subsequently adopted and ratified by the General Council of Chalcedon.

^{*}This will hereafter form a permanent department of THE REVIEW, and be in charge of Dr. D. E. Hervey. New music for the Advent, Christmas, and Epiphany Seasons will be noticed in the issue for October, and for the Lenten and Easter Seasons in that for January. And it will be the aim of the Editor of this Department to keep parishes informed on Church Music.—

Editor Church Review.

Hymn singing rests therefore simply on a permission, and while local or transient, circumstances may or may not make it desirable, there can be no justification for the practice which obtains in some parishes of singing a hymn during the course of an Office, as for instance at the Offertory, as is the custom in some parish churches. Processionals and Retrocessionals are all right, for they come before and after an Office.

This being the case, what folly it would be for the coming General Conventon to tie the Church down to the obligatory use of any one collection of hymns. Let the Bishop of each Diocese exercise his authority tempered with discretion, and authorise for use in his parish churches any of certain specified collections. By this there would be less dissatisfaction and better results.

THE ANTHEM.

The Convention of 1886 gave authority to the anthem and fixed its place after the third Collect, at Morning or Evening Prayer. Before this, the anthem shared with the hymn, a permission to be sung before and after these Offices, and before and after sermons. The same permission covered Introits, which were short anthems in the words of Holy Scripture, which were sung before the Communion Office. If the forthcoming Convention should authorise the use of the Old Canonical Introits, which have been the possession of the Church from the fifth century, it would do a wise act. The anthem should always be chosen with special reference to the character of the day, and in harmony of spirit with the Collect, Epistle, and Gospel. Preferably it should be sung in Evening Prayer, though this is a matter on which no rule can be laid down. With the Introit authoritatively restored to its proper place, the anthem can be very appropriately assigned to the Evening or Afternoon Service, and thus the whole day be distinctly characterised.

The anthem is the modern successor of the motet, and occupies the same position in the English sermon that the motet did (and does) in the Latin, and when the service Books of the Church of England were translated into English, the motet composers adapted their Latin compositions to English words, and composed English motets, which gradually changed, with the changes in style, to the full and verse anthems. Every Church which possesses a capable choir should sing anthems. The choice is unlim-

ited, from the easiest to the most difficult.

THE PSALTER.

Happily the custom of chanting the Psalter, to Anglican or Gregorian chants, has become so general, that the dreadful period when these noble Songs of Praise were regarded as a dialogue in prose between priest and people, is becoming only the remembrance of a distorted dream. There is no rubric or authority of any kind, either in the Prayer Book, or in common sense, justifying this desecra-Frequently it resulted in great absurdities, the minister's verse and the congregation's verse often forming but one sentence, and expressing but one idea. If, in some country parish churches, where there is no choir, the Psalms must be read, it would be much more reverent and sensible for the minister and congregation to read them simultaneously. For this method there are precedents and justification in other parts of the Service. expedient is rapidly becoming unnecessary and obsolete, for choirs are increasing wonderfully, and it is now only a question whether Anglican or Gregorian chants shall be used. Much can be said in favor of either.

The inexperienced Church organist can hardly do better than procure Dr. J. F. Bridge's little work on the Choral Service, published in Novello's Series of Music Primers. Here he will find, told in simple and untechnical style, sufficient to render him capable of conducting a reverent and impressive service. As he grows in experience, and his choir in efficiency, the hints given in this little book will enable him to go on in musical development, and if he will be content to creep first, then walk, and finally run, he will eventually have a musical service of which he may be

proud.

Right here a word should be said as to this firm—Novello, Ewer & Co.—as it has within a few years past established an American branch in New York City. It is not only the oldest, but also the largest Church music publishing house in the world, and from it every possible form and variety of Church music can be obtained. Its catalogues contain the name of every musician of prominence, who has ever composed for the Church Service. In hymnals, the house publishes The Hymnary and The Home Hymn Book; in psalters, The Cathedral Psalter and Ouseley and Menk's Anglican Psalter, and Best's and Helmore's Gregorian Psalters. In anthems, the catalogue fills many pages, and is constantly increasing. The Church

organist and choirmaster can find here everything suited to his wants.

Among the works of American organists, recently offered by Novello, Ewer & Co., a *Te Deum*, by Richard Warren; a *Cantate* and *Deus*, by Alfred J. M. McGrath, and two settings of the *Magnificat* and *Nunc Dimittis*, by J. Remington Fairlamb, can be recommended as very suitable for vested choirs of considerable ability.

The Service of the Church is capable of such a high musical development, that it is the duty of everyone who loves the Church, and wishes its prosperity and advancement, to make every endeavor to improve the musical part of the worship. The city churches have very great advantages over those in the country, but something can be done everywhere. Even in the most humble country parish a few earnest and devoted ones can be found to learn to chant the Canticles and the Psalter. With these, and the hymns, which are "allowed to be sung, before and after," the various Offices, a very devotional and effective musical worship can be offered to Him who sets a higher value on earnest and sincere efforts, than on the highest efficiency which is accomplished only for selfish motives.

Novello, Ewer & Co. have just started the issue of a new series of short and easy anthems, adapted to the Church's seasons and suitable for Introits. The words are selected from passages of Holy Scripture which have not been previously employed for that purpose, and the editors have attempted, after the example of the Introits and antiphons of old, to enter into the spirit of each season and to breathe out its sentiments by inference frequently rather than by direct allusion. The series is under the editorship of the Rev. W. Russell, Mus. Bac., Precentor of S. Paul's Cathedral, London, and Sir John Stainer, Mus. Doc., late organist of S. Paul's and recently appointed Professor of Music in Oxford University. Both the editors being thorough musicians and completely imbued with the spirit of the Church, it may be relied upon that the series will be Thirteen numbers of the series are a valuable one. announced, and the following are already published: "When My Soul Fainted Within Me," by Dr. J. Frederick Bridge, organist of Westminster Abbey, suitable for Easter; "Praised be the LORD Daily," by J. Baptiste Calken, suitable for Whitsuntide; "The Great Day of the LORD is Near," by Geo. C. Martin, organist of S. Paul's Cathedral, suitable for Advent; "Our Soul on God with

Patience Waits," by G. G. M. Garrett, "I Will Magnify Thee," by B. Luard Selby, suitable for Eastertide; "Grant We Beseech Thee," by J. Booth, suitable for Lent; "The Pillars of the Earth are the LORD'S," by Berthow Tours, suitable for Saints-Days.

These anthems are all four pages only in length and are within the capacity of any choir of moderate ability. They can be used either as Introits or as general anthems.

D. E. HERVEY.

Ecclesiastical Register

FOR

APRIL, MAY, AND JUNE,

1889.

Brief Items.

The Third National Convention of Deaf-Mutes convened June 26, 27 and 28, at the College, Kendall Green, Washington, D. C. Representatives from nearly every State were present. A bronze statue of Thomas Hopkins Gallaudet, LL.D., the founder of deaf-mute education in this country, was unveiled by two of his grandchildren.

ARCHÆOLOGISTS will be interested to hear that just outside Sophia the walls of a tiny ancient church have been discovered. The interior is, as yet, entirely filled with earth, but interesting excavations are expected to be made, the church being supposed to be the famous old sanctum *extra muros* in which, in the year 343, the Council of Sardica was held.

It is stated that in Berkshire, England, there are seventy parishes, with a population of 20,000, in which there is not a single Nonconformist place of worship.

THE Synod of the Church of Sweden has expressed the desire that all Swedes coming to the United States should unite with the (Protestant Episcopal) Church.

THE Board of Managers has purchased a site for the proposed Mission House, on Fourth Avenue near Twenty-Second Street, New York, adjoining Calvary Church. The site is well chosen, and the movement ought to be heartily and liberally sustained by the Church. The cost of land and building is estimated at \$200,000.

ARCHDEACON DENISON, in a letter read at the West of England Conference of the Church of England Workingmen's Society, at Taunton, said the signatures to the declaration and remonstrance against ecclesiastical prosecutions now number 80,000, and that 10,000 names had just reached him from the Diocese of Lincoln, while signatures

were coming in at the rate of 1,200 a day. It is not yet decided to whom these bulky documents will be presented.

A MONUMENT in memory of the late Dr. Morgan, of S. Thomas' Church, has been erected in S. Mary's church-yard, Newport, R. I., by his three daughters. It is of granite, and is similar to the monument placed several years ago to the memory of Mrs. Morgan. Upon the stone is a polished granite cross, and in polished letters the inscription, "In sacred memory of Wm. F. Morgan, D.D. Born Dec. 21, 1816, entered into rest May 19, 1888. For 31 years rector of S. Thomas' Church, New York. Pastor Fidelis." The design of the monument is similar to that in Hursley churchyard, England, erected to Keble and his wife.

The experts, selected for the purpose, have made their report to the Trustees of the Cathedral, New York, and four plans have been definitely selected for further competition among those who drew them. The plans, with some variations, belong to the Byzantine, Gothic, Italian, and Spanish, and the pointed mediæval schools. It is now said that \$250,000 can be judiciously expended every year in building, and this can be furnished by the \$5,000,000 fund which it is hoped to raise, and still leave the fund intact for an endowment. The site, it is expected, will be paid for by special gifts.

THE Executive Committee of the Philadelphia Divinity School have opened to the use of the clergy the valuable library of that institution during term time, on Tuesday and Thursday afternoons, between the hours of 3 and 6 o'clock. It contains about 12,000 volumes, and includes the large and valuable library of the late Rt. Rev. William Bacon Stevens, D.D., LL.D., fifth Bishop of Pennsylvania, which was given by a committee of gentleman as a memorial, and is particularly rich in liturgical works.

THE Ven. Archdeacon Watkins, D.D., of Balliol College, Oxford, and Archdeacon of Durham, has been elected Bampton Lecturer in the University of Oxford for the

year 1890.

SEVENTEEN years ago the Diocese of Arkansas was organised, and the present Bishop, Dr. Pierce, who was then the Missionary Bishop of the jurisdiction, was elected the Diocesan. At the late Council of the Diocese, held in Christ Church, Little Rock, May 2, Bishop Pierce formally accepted. It was understood that until the Diocese was able to provide an endowment or salary he was to draw the stipend of a Missionary Bishop.

The parish house of the Church of the Ascension, New York, the Rev. Dr. Donald, rector, is now occupied. It is four stories high, and cost \$26,000. The first floor will be used by the Sunday School, and the other stories are divided into committee and guild-rooms. The Ascension sustains two missions, and during the rectorship of Dr. Donald has raised \$180,000, or an average of about \$22,000 yearly.

The Rev. John George Wood, M.A., F.L.S., the well-known naturalist, died recently in England. The deceased gentleman did, perhaps, more to popularise the study of natural history than any writer of the present age. He was the son of a surgeon who was at one time Chemical Lecturer at the Middlesex Hospital, London. He was born in London in 1827, was educated at Oxford, and among other appointments held for sometime the office of Precentor of the Canterbury Diocesan Choral Union. Among the large number of publications that appeared from Mr. Wood's pen are many valuable works on zoölogy. He also produced a series of entertaining handbooks, comprising Common Objects of the Seashore, Common Objects of the Country, etc., all of them fully illustrated. His most important book was his Natural History, in three volumes.

A MONUMENT to the late Lord Primate of Ireland has been erected in the Cathedral, Armagh. The statue is made of the finest Carrara marble, and the body of the tomb of Sicilian marble, and it is all the work of Mr. John Taylor, of Longstone House, Armagh. The statue was modelled from a terra-cotta bust of the deceased Primate, which is at present in the possession of his son, Mr. George D. Beresford, D.D., Castledillini House. The statue, which is recumbent, is placed under one of the arches in the North aisle, immediately opposite that of the late Lord John George Beresford. On the south side of the tomb is the inscription:

In Memory of
Marcus Gervais Beresford, D.D.,
Archbishop of Armagh, and Primate of all Ireland,
Born 14th February, 1801;
Died 27th December, 1885.

On the North side of the tomb are the words:

I have finished my course, I have kept the Faith. II Timothy, iv: 7.

THE Committee appointed to prepare a list of subjects for discussion at the Church Congress, at Cardiff in October next, has finally selected the subjects, which are as follows:

The Church's Care of Children, Missions to Seamen, Church Finance and Clergy Pensions, the Church's Mode of Dealing with Rapidly-growing Populations, Church in Wales, Linguistic Condition of Wales (its bearing upon Church work and education), Elementary Education, Continuation Schools and Intermediate Education, the Church's Duty to the Working-classes, Sunday Observance, Church and State, the Ministry of the Christian Church, Literature of the Day and its Attitude toward Christianity, How to meet the Spiritual Needs of Young Men, Popular Amusements in Relation to the Christian Life, Home Reunion, and Missions.

The Cathedral of S. Nicholas has at length been reopened after restoration, extending over fourteen years, and costing altogether about £100,000. More recent alterations comprise the furnishing of the choir, at the cost of a devout layman; a new pulpit, by the donor of the reredos. The twenty-four canons' stalls are handsomely carved—those of the archdeacons and vicar (or dean, as he may now be called), having lofty spiral canopies. The new pulpit is of alabaster, on a base of Caen stone, octagonal in shape, with canopied arches most artistically carved, and surmounted by a great sounding-board, hung from a wrought-iron bracket. At the reopening service, Bishop Wilson, of Glasgow, preached the sermon. In the evening, the Dean of Edinburgh occupied the pulpit. The mayor and magistrates were present at the afternoon service.

A COADJUTOR Bishop is about to be appointed for the Diocese of S. Andrews, Scotland, in consequence of the failing health of Bishop Wordsworth, consecrated in 1853.

It is often said that the Church makes no, or hardly any, converts from Islam. The fact that out of 555 adult converts of the Church at Amritsar 253 were Mahommedans effectually disproves the statement.

CANDIDATES for orders in the Diocese of Montreal are henceforth to be required to know the French Language.

The Bishop of Nova Scotia in a recent tour through the Southern and Western portions of his Diocese is said to have consecrated six new churches and confirmed 600 persons, of whom 300 were males.

CONSECRATION OF THE CHAPEL OF CHRIST THE CONSOLER.

This building, erected by Mrs. R. L. Townsend, at Bellevue Hospital, New York, was consecrated Easter Monday, at 3 P.M. Bishop Potter officiated at the consecra-

tion, assisted by Archdeacon MacKay-Smith. In the chancel were also Drs. Peters, Satterlee, and Darlington. Bishop Potter was obliged, after making a short address, to leave, that he might keep another imperative engagement, and the Archdeacon presided in his absence. The latter made an address, in which he contrasted the various concessions which religion and medicine had made to each other in our time, and how all had redounded to the advantage of the sick. The medical profession had grown more humane and tender, while the Church had become more practical, and with a higher appreciation of what science can do for aiding sound thinking through encouraging sound bodies. To-day they joined hands to aid the patient in these "corridors of pain" and it was the most auspicious alliance in all history. The Archdeacon finished by paying a glowing tribute to Mrs. Townsend, dwelling especially on the fact that she had not given this chapel and reading-room alone, but also the neighboring pavilion for patients about to undergo severe operations, where she ministered to them daily with busy hands and unwearied feet.

Dr. Satterlee, who read the letter of donation from Mrs. Townsend to the City Mission Society, also made an address, in which he drew the lesson of the blessing which might result from a consecrated sorrow, as in this case.

DIOCESAN ACTION ON QUESTIONS COMING BEFORE THE NEXT GENERAL CONVENTION.

PENNSYLVANIA.—The 105th Annual Convention assembled in S. Luke's Church, Philadelphia, on Tuesday, May 14.

The report of the Committee on Proportionate Representation in the General Convention was presented and led to a lively discussion; the following resolutions were appended:

That the basis of representation in the House of Deputies of the General Convention should be so far modified that the several Dioceses shall be represented in proportion to the number of their clergy, their parishes, or their communicants, or in some more just and equitable way than the present, and that the deputies in said Convention should vote individually or by orders, and not by Dioceses.

That the deputies of the Diocese of Pennsylvania to the next General Convention be instructed to present a memorial to the General Convention embodying the above preamble and resolutions and asking favorable con-

sideration of the same.

These were adopted by the following vote, a vote by orders having been asked: Clergy—ayes 69, noes 42; laity—ayes 57, noes 20. The report of the Committee on the Increase of the Episcopal Fund showed that the Committee

proposed to raise the sum of \$140,000 to be added to the \$60,000 (about) already in hand, of which over \$25,000 has been subscribed, the rest to be secured by July 1, 1890.

Preambles and resolutions were adopted, urging the General Convention to complete the work of the *Prayer Book* revision at the coming General Convention, so "that the revision now in progress should be finally closed, and a Centennial Standard Prayer Book issued, which shall embody in their several places, such changes as shall have been, up to this time, constitutionally adopted." The Bishop was requested to present the subject to the Upper and the chairman of the deputies to the Lower House of the General Convention.

KENTUCKY.—The Sixty-first Annual Council assembled in Trinity Church, Covington, May 15. The Committee to which was referred that portion of the Bishop's address relative to the work among the colored people, submitted the following resolutions:

Resolved, That the Diocesan Council of the Diocese of Kentucky hereby declares its most cordial assent to the views of its Bishop on the colored question set forth in his address.

Resolved, That we view with alarm the tendency expressed in some quarters to dismember the work of the Diocese by the establishment of separate jurisdictions for colored people.

Resolved, That we pledge our steadfast endeavors in propagating the work of Christ's Church among colored people in this Diocese.

The Convention failed to adopt the resolution to instruct the deputies to General Convention to vote against the change of name. On motion of Dr. Minnigerode, the whole matter was laid upon the table.

LOUISIANA.—The Fifty-first Annual Council assembled in Trinity Church, New Orleans. A circular letter from the Bishop of Virginia deprecating the proposed change of name of the Church, and suggesting that the Council of Louisiana unite in opposing a change of name, was read by the Secretary. On motion, it was decided that the communication be received and filed, and not to appear upon the pages of the journal. The Bishop's address was delivered on the evening of the first day's session, in which he referred to the present name of the Church being misleading and burdensome. He thought that argument should be made on the subject without attributing false and unworthy motives to those who expressed themselves either in favor or against the change. Many authorities were brought to bear upon the subject of the inappropriateness of the present title.

MISSISSIPPI.—At the Sixty-second Annual Council, held in S. Andrew's Church, Jackson, May 7, the following resolution was passed:

That the Deputies to the General Convention be instructed, if opportunity occurs, to request that body to devise some means to stop the evil of frequent clerical changes.

NEBRASKA.-The Twenty-second Annual Council

assembled in the Cathedral, Omaha, May 15.

A scheme for the division of the Diocese was proposed, which was put in the form of a memorial to the next General Convention. A new Canon, on the discipline of communicants, was also referred to the General Convention. A Committee was appointed on the increase of the Episcopal Fund to \$50,000. At present it is only \$32,000.

CHICAGO.—The following resolutions were unanimously adopted in the Annual Convention of the Diocese of Chicago, May 29, 1889:

Resolved, That it is the sense of this Convention that no change should be made in the legislation of this Church, touching the matter of the equality of representation of the Dioceses in General Convention.

WHEREAS, It is highly desirable that a Centennial Standard *Prayer Book* should be issued during the present year, being the One Hundreth Anniversary of the issue of the American *Prayer Book*; therefore:

Resolved, That in the opinion of this Convention it is inexpedient that any further proposition for change in the Prayer Book should be entertained, except such as can be finally acted upon at the coming General Convention.

Resolved, That the deputies from this Diocese be requested to lay this resolution before the House of Deputies in General Convention.

RHODE ISLAND.—The Ninety-ninth Annual Convention met in All Saints' Memorial Church, Providence, June 11 and 12.

The following resolution was adopted by a vote of 35 to 31. That the Deputies elected to represent this Convention at the next General Convention be instructed to present to the Convention the following resolution:

Resolved, That in the judgment of the Convention of the Diocese of Rhode Island, any change in the present name of this Church is in the highest degree inexpedient.

FLORIDA.—The Annual Council assembled in S. Peter's

Church, Fernandina, May 1.

An Important Canon on the judiciary system of the Church for the trial of a clergyman, was passed by the Council, and a Constitution of the Diocese passed its third reading for final adoption at the meeting of the Council next year. In this Constitution the Bishop is practically given veto power over all legislation of the Council, a question which was warmly discussed and finally voted down at

the meeting of the Council last year, but which passed at the meeting this year without a dissenting voice. As showing a tendency also in this Diocese to bring back the Episcopate to its rightful apostolical position in the American Church, the Bishop is, by Canon passed at this Council, given the right to nominate the Standing Committee and all other committees of the Council, and by a Canon passed last year, the election of a rector to a parish by the vestry must be approved by the Bishop.

CLERGY OF AMERICAN CHURCHES IN EUROPE IN CONVOCA-TION.

A CONVOCATION of all the clergy and of representatives of the laity of the American Churches in Europe was held by authorisation of the Bishop in charge at Paris, France, on June 12.

The Convocation met at the Church of the Holy Trinity at 11 A.M. for a celebration of the Holy Communion. Every one of our foreign clergy were present at this ser-

vice and at the business session which followed.

A permanent organisation was effected as follows: The Rev. Dr. Nevin, President; the Rev. John Cornell, Secretary; the Rev. Dr. J. B. Morgan, Treasurer.

A resolution was passed petitioning the General Convention to grant to the foreign jurisdiction a fair repre-

sentation in the councils of the Church.

The Rev. Dr. Nevin was unanimously elected Clerical Delegate to present the claims of the foreign Churches in the General Convention. The Rev. John Cornell was elected Alternate. Mr. Howard Potter (representative from S. John's Church, Dresden), was elected Lay Delegate. Mr. Wright E. Post (Church of the Holy Trinity, Paris), was elected Alternate.

The resolution passed by the Informal Conference of Chaplains, at Nice, in February last, praying for a better provision in the way of Episcopal oversight for the Churches in foreign countries, was unanimously adopted.

The Convocation adjourned to meet at time and place

to be determined by the President.

This is the first official Convocation of our clergy and laity in Europe. Its significance is heightened by the fact that not one of our clergy (seven in all) failed in attendance, although some came from a thousand miles to the East and South, and also, that, when assembled, absolute unanimity was reached, after long discussion, in all the deliberations taken.

Documents and Official Reports.

DIOCESE OF OHIO-RESIGNATION OF BISHOP BEDELL.

OFFICIAL CORRESPONDENCE.

[Copy.]

NICE, FRANCE, April 12, 1889.

To the Members of the Standing Committee of the Diocese of Ohio:

MY DEAR FRIENDS:—Your most gratifying communication of March 4 has now been made known to me. My emotions are very deeply stirred. I thank you from a full heart, and will feel the happier for your words while life lasts. I am not able to reply at length, but will briefly state that the dispensation sent to me on the 7th of last February, by our Wise and Heavenly Father, entirely prevents me from serving the Diocese in any way, or from being an aid in any respect to an Assistant Bishop.

Therefore I resign my position as Bishop of the Diocese of Ohio. I will communicate this resignation to the House of Bishops through the Presiding

Bishop.

I make this resolve at the cost of a cherished feeling, which has led me to regard the Episcopal tie between a Bishop and his Diocese, with its responsibilities and relationships, as Divinely intended to continue as long as life lasts. But I realise that I am not able to take even the few responsibilities, that would unavoidably be mine, if I remained Bishop of Ohio. By resigning my office I do what I feel sure is for the best interests of the Diocese. I promptly send you my decision, and beg you to inform the Diocese of it.

As the consummation of this matter will require time, I hereby enclose the assignment, which you may require meanwhile, in the same form as was

used last January, which met your approval.

I wish I could say to my beloved Diocese all that my heart dictates, of gratitude for their loving devotion during well nigh thirty years; and that I could dwell upon the tender associations and precious friendships with clergy and laity throughout Ohio. But what I have already said is almost more than I can bear, and I must subscribe myself, once more, your friend and Bishop.

[Signed]

G. T. BEDELL.

NICE, FRANCE, April, 1889.

To the Standing Committee of the Diocese of Ohio:

I assign all Episcopal authority, jurisdiction and duty to him who shall be elected to the Episcopate by the Convention of the Diocese of Ohio.

[Signed] G. T. BEDELL.

REPLY.

RT. REV. G. T. BEDELL, D.D., Bishop of the Diocese of Ohio, Nice, France:

RT. REV. AND VERY DEAR BISHOP:—It is with deep sadness that we, the members of the Standing Committee of the Diocese of Ohio, have listened to the reading of your letter of the 12th ultimo, notifying us of your decision to resign the Episcopate of this Diocese. We had hoped that the official tie which, for nearly thirty years, has existed between this Diocese and yourself, its beloved Bishop, might remain unsevered to the last hour of your life on earth; even as the personal tie, which binds the hearts of the people of this Diocese in loving devotion to yourself, still remains inviolate and inviolable. But we are convinced that you would not have made the decision which you have now announced to us except for the most conclu-

sive reasons; and we recognise the fact that we might embarrass the situation by any attempt to induce a reconsideration or any modification of that decision

We shall, therefore, make no such attempt; but we shall simply communicate to the Diocese the fact of your resignation of the high office which you have so long and so faithfully filled; and shall then await the action of the House of Bishops and the guiding indications of the providence of God.

With an earnest prayer that the sustaining grace of Our Heavenly Father may be ever with you, and that His guiding Hand may rule the Diocese, we remain with devoted regard.

Most sincerely yours,

remain with devoted regard.
[Signed]

E. R. ATWILL, C. S. BATES, R. L. GANTER, D. L. KING, H. O. BONNELL, S. N. SANFORD, Sec.

The Standing Committee of the Diocese of Ohio.

DR. LEONARD'S ACCEPTANCE OF HIS ELECTION TO THE BISHOPRIC.

The following is Dr. Leonard's letter of acceptance:

ST. JOHN'S PARISH, WASHINGTON, D. C., May 29, 1889.

To the Standing Committee of the Diocese of Ohio:

Gentlemen: - Through the deputation sent from your Convention I have received official notification of my election to be the Assistant Bishop of the Diocese of Ohio, and I herewith accept the same. This acceptance is, of course, subject to the action of the General Convention of the Church.

I should shrink from this decision had I not been assured of the spirit of harmony and unanimity that actuated the Council which honored me. But so plain are the evidences that GoD has called me by your voice, that I feel that all considerations save those involving duty must be put aside.

Should I be permitted to come among you as a fellow-laborer for Christ and His Church, the warm greeting of the venerated Diocesau, and your cordial and generous election, are the happy pledges of fraternal consideration and co-operation.

That the blessing of God may rest upon and follow your decision and mine, is the prayer of

Your brother and servant in the LORD,

W. A. LEONARD.

Eve of the Ascension.

To the Standing Committee of the Diocese of Ohio.

BELOVED BRETHREN: -The Treasurer of the Diocese has deposited, on my account, in the "Society for Savings," Cleveland, O., the sum of \$2,000, as six months' salary to June 1, 1889. I return this sum into the hands of I return this sum into the hands of the Standing Committee; and desire that they shall use it, as far as is necessary, in procuring episcopal services for the Diocese until November, at which time I desire that the surplus shall be paid into the hands of Bishop Leonard, to be used by him as his judgment dictates, for the best interests of the Diocese. I hope that it will be the commencement of a Bishop's Fund, of which a Bishop so often feels a pressing need for mission work, etc., in Affectionately yours, his Diocese. G. T. BEDELL.

New York, June 7, 1889.

University Intelligence.

KENVON COLLEGE, OHIO.—At the Annual Convention of the Diocese of Ohio, a new constitution for Kenyon College was favorably passed upon, changing the name from "The Theological Seminary in the Diocese of Ohio," to simply "Kenyon College." The alteration will not go into force until accepted by the Trustees and Bishop.

TRINITY COLLEGE, HARTFORD, CONN.—The report of the work of the college during the past year shewed forty new students admitted, and the whole number of names on the roll, 119, the largest number since the foundation of the college. Of the 119, 105 have been actual communicants during the year. The whole number of volumes in the library is 30,235, a gain of more than 10,000 in the last seven years; there are also about 20,000 pamphlets.

The amendment to the charter, granted by the General Assembly of the State, at its late session, was accepted, providing in effect for the repeal of the provision that the Bishop of Connecticut should be President of the Board of Trustees with the title of Chancellor. The office of Chancellor continues, however, to be provided for by statute and Bishop Williams still holds the statutory

office.

THE NEW YORK TRADE SCHOOLS.—When the New York Trade Schools were founded by Col. R. T. Auchmuty, six years ago, the undertaking was experimental. The fact, however, that the buildings have been greatly added to and enlarged, so as to accommodate one class and another; that half-a-dozen trades are now taught here with the approval and help of as many master associations; that already some two thousand boys and young men have been instructed in these schools, some of them coming from all parts of the country; that upon completing their courses very many, not to say most, of them receive employment and earn good wages-it is this which has made the New York Trade Schools an assured success. It is satisfactory to know that these schools are not intended to be either a charitable or a money-making institution; that they are not carried on in the interest of, or in opposition to any trade organisation, and that their simple aim is thoroughness of teaching, on the ground that when

a workman is master of his trade, work and corresponding

wages will follow as a matter of course.

The buildings are located at First Avenue, between Sixty-seventh and Sixty-eighth Streets, and now cover a plot of land 200 x 113 feet. The workshops are in every way commodious, and were erected especially for the trades. These include plumbing, bricklaying, plastering, stone-cutting, house and sign painting, fresco painting, blacksmith's work, etc. Here, on Monday, Wednesday and Friday evenings the visitor may see everything in full play. He will find a plumbing shop, 70 by 30 feet, and fitted up with every appliance. What is more, he will find from fifty to seventy-five young men doing plumbing of a dozen sorts, and of any size, shape, and angle. Abundant specimens of work by previous classes may be seen on the walls—work good enough to find illustration in the Sanitary Engineer.

In the bricklaying department full as many young men of like ages; that is, between 17 and 21, will be found handling the trowel, practising on eight, twelve, and sixteen-inch walls, doing angles, piers, arches, etc. "For strong, active young men, old enough to do a day's work, this bricklaying class offers an opportunity to acquire speedily and at small cost one of the most profitable trades in the United

States.'

In passing through other departments one may see a small house in the course of building; painting and graining, which neatly covers the pine and brings out the real oak; fresco work that would greatly beautify its walls, etc. Indeed the New York Trade Schools are teaching how to build an entire house, and that at the hands of first-class workmen. What wonder that the attendance was the first season 30; the second, 88; the third, 107; the fourth, 198; the fifth, 304; the sixth, 337? The attendance, in fact, has gone on increasing because so good a work could not fail to commend itself to the public.

One thing especially to be observed is the excellent behavior of those at work. There is not only no boisterous noise and laughter, but no talking except such as may be necessary. All the workmen attend strictly to business, thus showing with all the rest that the New York Trade Schools are a school of discipline and good manners.

This is one of the most important educational enterprises in this country, and foreshadows far-reaching results for good, and Colonel Auchmuty is to be congratulated on inaugurating at once a great practical and philanthropic movement, the success of which is already assured.

BARNARD COLLEGE.

THE Trustees of Barnard College (the annex for women to Columbia College), have leased the large house, No. 343 Madison Avenue, between Forty-Fourth and Forty-Fifth Streets, for a term of years, and will open it on Monday,

October 7, with a Freshman Class only.

Examinations for admission begin on Monday, September 30, and continue through the week. These examina tions will be identical with those required for admission to Columbia College, and the course of study for the coming year will be a repetition of the class work at Columbia. The professors and instructors of Barnard are professors and instructors at Columbia, and Columbia will confer upon students of Barnard College the same degrees she gives her own students.

This new college, the Trustees announce, gives to women all that Columbia gives to men, and it is the only college not avowedly co-educational where instruction and

honors are open to women.

Barnard College is entirely independent in administration and government. It has its own charter, its own Board of Trustees, and is entirely separate from Columbia in financial responsibility and in control over its students. Since a Freshman Class only will be received for the first year, it will be four years before Barnard College will graduate a class.

The fees for the year will be \$150, the same charge as that made at Columbia. Students desiring to enter Barnard College may address "Secretary of Academic

Committee," No. 715 Fifth Avenue, New York.

GENERAL THEOLOGICAL SEMINARY.

AT a meeting of the Board of Trustees, on June 11, the Rev. G. H. S. Walpole, M.A., Rector of S. Mary's Church, Parnell, Auckland, New Zealand, and Examining Chaplain to the Bishop of Auckland, was elected Professor of Systematic Divinity. The Rev. Philander K. Cady, D.D., of Hyde Park, N. Y., was chosen as instructor in the Department of Evidence of Revealed Religion. The Report of the Treasurer showed the donations to the seminary during the year to have been about \$55,000. The library has received in gifts about 1,800 volumes, including the collection of works in Standard English Literature. presented by the Rev. Chas. W. Morrill, an alumnus of the Seminary.

Benefactions and Endowments.

The Bishop of Indiana, in his Convention address said: "A generous member of the Cathedral Congregation has deeded to the Trustees of the Diocese 1,200 acres of land in Arkansas, which, when disposed of shall be the nucleus of a fund for the permanent endowment of the Cathedral. The same person proposes to give, this year, a \$2,000 organ for the Cathedral. Another has signified to me that he has made his will, leaving \$5,000 for the endowment of the Cathedral. In its new location, remote from the other churches, a wider field opens before it, which, I trust, may add greatly to the number of its worshippers."

A MEETING of subscribers to New South Wales Church Centennial Fund has lately been held in Sydney. The report showed that a total of £62,315 had been given or promised. Of this sum the Diocese of Sydney contributed £38,514; Newcastle, £11,030; Bathurst, £5,256; Goulburn, £4,964; Grafton and Armadale, £1,969; Riverina, £580. Two hundred thousand pounds was asked for, to be spread over a period of five years. There seems every likelihood

that half this amount may be raised.

A FUND now amounting to \$26,333 has been raised for

the family of Dr. Harris, late Bishop of Michigan.

The proposed bishopric of Chota Nagpore is in a fair way of being shortly established, as the Colonial Bishopric's Fund Council have voted £5,000 towards an Endowment Fund for the See, and the S.P.C.K. propose to act in a similar manner. The district, which will be under the care of the new Bishop, is of considerable extent, and has a population of nearly 5,000,000. It, however, forms but a small part of the vast Diocese of Calcutta, which is under the care of Bishop Johnson. The Archbishop of Canterbury approves of the scheme.

Mr. John G. Wyman has given the Hannah More Academy, Reisterstown, Md., \$5,000 for an additional building. The Academy is the Diocesan School for girls.

GRISWOLD COLLEGE, Iowa, has received the long lookedfor bequest of the late Miss Sarah Burr, of New York, amounting to upwards of \$50,000, and the Diocese of Texas has received from the same source \$14,000 to found a school, and \$14,000 the interest of which is to be used for mission work. By the will of Mrs. Cordelia M. Duke of New York, bequests aggregating \$18,000 are made to Church charities in New York, payable after the death of her husband.

On Easter-Day a handsome stained glass window as a memorial of the mother of the present rector of S. Ann's Church, Brooklyn, N. Y., the Rev. Dr. Alsop, was unveiled for the first time. The window is placed on the north side of the church, above the gallery and next to the memorial of Mrs. Anna P. Schenck, to which it is similar. It bears an inscription as follows:

Erected in loving memory of Maria F. Alsop, died A.D. 1888, by her son, the rector of this church.

MRS. W. G. LANE, on Easter-Day, presented to Grace Church, Sandusky, O., \$5,000 as a memorial of her husband, the late Judge Lane.

MRS. JULIA MERRITT has recently added to the amount of her former contributions a sufficient sum to make \$5,000 in all, and has thus established one of the Permanent Named Funds, to be called the "Julia Merritt Fund."

BISHOP PARET, in his address to the Annual Convocation of Baltimore, May 1, said that a gentleman in Washington, D. C., has offered to give a lot for a new church on Massachusetts Avenue, worth \$28,000 and to give \$2,500 besides. Another gentleman has offered a lot and \$1,000 in another part of that city. The Bishop made his personal and official request of the clergy that each rector request subscriptions of \$10 a year from all willing to contribute to establish a Church Extension Fund, which was accepted.

THE late Mr. W. R. Pye, Senior Warden of the Church of the Holy Communion, S. Louis, Mo., gave \$2,000 to S. Stephen's City Mission and \$5,000 to the Clergy Fund.

THE Easter offerings at S. Andrew's Church, Harlem, amounted to \$13,000. The \$60,000 asked for by the rector towards the Church Building Fund has been provided, \$20,000 in cash and \$40,000 in bond.

MR. ARTHINGTON, of Leeds, has offered £15,000 for commencing missionary work in the great valley of the Amazon, stretching from the Atlantic Ocean across the continent to the foot of the Andes.

At the Carlisle Diocesan Conference, a few weeks ago, Bishop Harvey Goodwin proposed to establish a "Rest Fund" for the clergy of the Diocese. Nearly the whole of the £3,000, which was asked for, has now

been subscribed, the Bishop heading the list with a donation of £500.

THE Duke of Westminster has contributed the sum of £500 to the East London Church Fund, and has promised to continue the same as an annual subscription. Sir S. Maryon Wilson has likewise sent £1,000 to the fund.

AT Easter, the parish of S. Stephen's, Terre Haute, raised a debt of \$4,800 on their rectory and secured pledges to the amount of \$5,000 toward the endowment of the Diocese.

THE Society for the Promotion of Christian Knowledge have voted £5,000 toward the establishment of a college for lay workers in East London.

The Rev. J. H. Thompson, Vicar of Coadley, who has just died at an advanced age, has bequeathed £3,000 to the Church Missionary Society.

A NEW chancel has recently been added to Lisburn Cathedral, at a cost of about £1,000, of which half was contributed by Sir Richard Wallace, who is a large proprietor in that part of Ireland.

The congregation of S. James, Toronto, is spending \$40,000 on improvements to their building.

THE Church of S. Peter, Cookshire, Quebec, has received a legacy of \$4,000 toward the Endowment Fund.

MRS. JAMESON, wife of Professor Jameson of the State University, Iowa City, has given \$2,000 to the Domestic and Foreign Missionary Society of the Church as a memorial of her father, the late Mr. Willie B. Miller, of New York, formerly of Memphis, Tenn. The principal of the gift is to be invested and the income each year divided equally between Domestic and Foreign Missions.

MRS. LUCY A. CARROLL has presented S. Peter's Church, Bay Stone, Long Island, with a finely constructed pipe organ, costing \$2,500.

MR. WHITE, of Utica, at the recent Convention presented to Bishop Huntington a thank-offering—\$2,500 from the Churchmen of the Diocese on the twentieth anniversary of his Episcopate.

REV. W. A. M. BRECK has completed, at Suisun, Cal., the memorial church to his father, the well-known Dr. J. Lloyd Breck, for many years a faithful and efficient missionary in California.

THE Easter offerings at Grace Church, the Rev. Dr. James Stone, rector, where about \$4,500, \$2,500 of which is to be devoted to the increase of the Fund for the Endowment of the Parish.

THE Dean of Petersborough lecturing lately on the Cathedral in aid of the Restoration Fund, said that \$25,000 had been spent on the work, and the Committee had exhausted nearly all their funds.

THE Rev. Charles F. Hoffman D.D., has made a gift of \$25,000 to S. Stephen's College, Annandale, of which Dr. Fairbairn is warden. It is another illustration of wealth nobly used.

S. Philip's Church, Charleston, S. C., has received a legacy of \$5,000 from a former member, Mr. John W. Mitchell. The handsome silver alms bason and two silver chalices in use in the parish, were his gifts in earlier days.

At the annual meeting of the Society for the Propagation of the Gospel in Foreign Parts, held recently, the Rev. H. W. Tucker read the report which, from a pecuniary point of view, was of an encouraging character, the income of the past year being larger by many thousands than in any previous year of the Society's existence, the figures being for the gross income £138,366, while in the previous year the amount was £109,765. The Society has at present 637 ordained missionaries, 144 of whom are Africans and Asiatics. This latter statement is a hopeful one.

The gross income of the Missions to Seamen (England) for last year was £29,865 5s. 7d., or one-fifth more than in the previous year, the increase being mainly due to efforts to provide better worshipping accommodation for the crews of ships and fishing vessels at several seaports.

Towards the Bristol Bishopric a sum of nearly £50,000 has been subscribed and a residence provided.

In the will of the late Rev. Dr. William B. Colbourn, of Bridgewater, Conn., there were the following bequests; To the Evangelical Education Society, \$1,000; to the Society for the Promotion of Evangelical Knowledge, \$1,000; to the Mexican League, \$6,000; to the Virginia Seminary, his library and 4\$6,000; to Foreign Missions, \$1,000; and Domestic Missions, \$1,000.

WHILE Bishop Whipple was in Europe last summer, Mr. Julius S. Morgan, sometime of Hartford and Boston, gave him \$50,000 with which to erect a dining-hall for Shattuck School, Faribault, Minn. The corner-stone was

laid by the Bishop April 30, who delivered an eloquent address upon the occasion. The main building will be two stories above a high basement, and will be 40 by 104 feet. It will be of stone, and substantial and handsome. In the rear, but connected with the main building, is another for kitchen purposes, 40 by 50 feet. The building will be known as the Julius Spencer Morgan Hall.

AT a meeting of the Rector, Wardens and Vestrymen of S. Michael's Parish, Talbot County, Md., held in Christ Church recently, a memorial was adopted, and ordered spread upon the records of the Church, relative to the death of John Charles Adams, of his kindly, generous, untiring and influential devotion to the Church and her interest. His will, which was filed in the Orphans' Court of Talbot County, contains two bequests, one of \$1,000 to the vestry of S. Michael's parish, Diocese of Easton, and one of \$500 to the Convention of the Protestant Church, Diocese of Easton, for the Relief Fund of said Convention.

A NOBLE gift has just been made, whereby the declining days of many a poor incurable will be made happy, the feeble and aged of the LORD's clergy made comfortable, and also the memory of a noble layman kept green, whose life was given to good works, being for many years President of the Board of Charities of the State of Pennsylvania, as well as connected with many charitable institutions, the late George L. Harrison. His widow and four sons, Charles C., William W., Alfred C., and Mitchell Harrison, have, through Mr. W. W. Frazer, written to the Bishop, offering to give \$100,000 to build and another \$100,000 towards the endowment of a Home for Incurables, for which appeals were sent out early in the year by the Board of Managers, of which Mr. Frazer is the Treasurer.

On Sunday, May 26, the Twenty-fifth Anniversary of the Institution of the Bishop of London's Fund was celebrated in nearly all the churches of the Metropolitan Diocese, and at the morning service in S. George's, Bloomsbury, the Bishop of London himself preached. In the course of his sermon, the Right Rev. Prelate said, that during its existence, the fund had built, or helped to build, 150 churches, besides houses for the clergy, schools, mission buildings, and Scripture-rooms. Last year it gave £4,750 to aid in maintaining eleven mission clergymen and eightytwo lay agents, and of these sixty-four were sent to work within the area of the East London district, which is

under the supervision of the Bishop of Bedford. It gave nearly £12,000 towards the building of churches and mission-rooms, without which effective parish work would be impossible; and, in many parishes, the supply of living agents was felt to be one of the most pressing wants, and the requisite means could not be raised locally. The total amount expended on Church work in the Diocese of London since the establishment of the fund was £800,840.

Iowa.—The period of Bishop Perry's episcopate has been marked by the building of churches. S. John's Dubuque, consecrated on Whitsun-Day, represents an expenditure of nearly or quite \$100,000, and is free from debt. S. Paul's, Des Moines, with an indebtedness of \$10,-000, has cost nearly \$50,000. S. Paul's, Council Bluffs, has cost about the same amount, and has a funded debt, not due for two years, of \$5,000. S. John's, Keokuk, owes \$5,000 on a noble church, which, with its appointments, cost \$50,000. S. Andrew's, Waverly, has a beautiful church, which, with its furniture, cost \$25,000, and is wholly paid for. Christ Church, Burlington, a stone church of great beauty and taste, is also free from debt, and with its memorial offerings, represents an expenditure of \$20,ooo. Christ Church, Waterloo, has been built at a cost of nearly \$12,000, and is also free from debt. These churches are of stone or brick and have all been recently built. Besides these there have been a score of churches, costing from \$3,000 or \$5,000 to \$10,000, built during the present episcopate at LeMars, at Cherokee (brick), at East Des Moines (brick), at Council Bluffs, at Atlantic, at Red Oak, at Glenwood, at Keokuk, at Brooklyn, at Carroll, at Sac City (brick) at Ida Grove, at Sibley, at Emmettsburgh, at Cedar Rapids, (brick), Grinnell, Marshalltown, Mason City, Sioux City, Allison, Maquoketa (brick), Sheldon, Vail, Winterset, What Cheer, and Fairbank (new building). Besides these churches, all erected during Bishop Perry's episcopate, there have been eighteen rectories built or bought during the same period, some of them at large cost. During the same term of years the Church hospital at Des Moines has been built, and is doing good work in the Capital City. Later, S. Luke's hospital, at Cedar Rapids, has been founded, enlarged, and partly endowed. This property already reaches nearly \$100,000 in present and prospective value.

Statistical Information.

THE Confirmations in England last year numbered 217,500; in 1878, the number was 150,000.

OF 122 churches in Central New York, 55 have been built and 40 consecrated by Bishop Huntington. Last

year he confirmed 1,123 persons.

IN 1869, there were in the Church of Ireland 2,174 clergymen; in 1889, the number has fallen to 1,590. But one Diocese evidences an increase—namely, that of Down, Connor and Dromore, where the numbers have risen from 225 in 1869 to 243 in the present year, showing the advance the Church is making in this particular Diocese, which embraces the city of Belfast.

A Guide to the Churches of London shows that the number of Metropolitan Churches has increased between 1883 and 1889 from 828 to 1,016. Altar vestments are now the rule in 59 churches, as against 37 in 1883; altar lights in 119, as against 64 in 1883, and the "Eastward Position" in 369, as against 304 in 1883. In the same period the number of churches in which the communion is celebrated in the evening has decreased from 289 to 272.

THE Bishop in Japan (Dr. Edward Bickersteth) has just issued a pastoral letter to his clergy and lay-workers. It appears that there are now 31 ordained clergy at work in the northern and southern island, of whom 5 are native Japanese, 16 Church Missionary Society, 4 Society for the Propagation of the Gospel, 3 belonging to the Mission Brotherhood (resident in the Bishop's house), I is a chaplain, I a school-master and I a missionary just sent out by the Church of England in Canada. There are 4 laymen at work, and 21 ladies in connection with the Society for the Propagation of the Gospel, Church Missionary Society, or S. Hilda's Mission, founded at Tokyo by the Bishop. During 1888 there were 548 adults and 173 infants baptised. There are now 419 day scholars and 36 divinity students, and 24 catechists. The Bishop had just completed a lengthened visit to Kiushin (southern Japan), where he wrote his pastoral. He travelled a great part of the way on foot, and everywhere met signs of the greatest interest in Christianity.

THE Fourteenth Annual Meeting of the Free and Open Church Association was held in the Church of the Nativity, Philadelphia on Sunday evening, May 5, when the Bishop of Delaware preached the sermon. The Association has 678 members. There are 2,874 free churches out of 3,798, or seventy-five and one-half per cent. The following officers were unanimously re-elected, except that R. Francis Wood takes the place of Samuel Wagner, whose declination to serve was received with many regrets: President, J. Vaughan Merrick, Philadelphia; Vice-President, ex-officio, George C. Shattuck, M.D., President Massachusetts Branch, Boston; General Secretary, the Rev. J. A. Goodfellow, 517 Locust Street, Philadelphia, Pa.; Treasurer, Mr. Charles W. Cushman, 224 Walnut Street, Philadelphia, Pa.; Executive Council, the Rev. Isaac L. Nicholson, D.D., Mr. Wm. P. Pepper, the Rev. G. Woolsey Hodge, Mr. James Rawle, Mr. Thomas E. Baird, Mr. Thomas H. Montgomery, the Rev. R. E. Dennison, Mr. W. W. Montgomery, Mr. Rowland Evans, Mr. Edward F. Pugh, R. Francis Wood.

DIOCESAN STATISTICS.

STATISTICS of the Diocese of Toronto, 1888-89: Clergy, 156; Ordinations, deacons, 10; priests, 7; Confirmations, 1,654; Baptisms, 3,219; churches consecrated, 3.

In the thirty-five years of Bishop Clark's episcopate, the number of communicants in Rhode Island has increased from 2,614 to 4,843. This is largely in excess of the growth of population in the State.

NEBRASKA.—Marriages, 119; burials, 137; Baptisms, infants, 458; adults, 143; total, 601; Confirmations, 376; communicants, present number, 2,624; families, 1,341; individuals, not included in families, 434; Sunday School teachers, 238; scholars, 2,091; total, 2,329; value of church property, \$536,315; debts of parishes, \$40,778; total offerings, \$95,378.04.

SOUTH CAROLINA. — Summary of statistics: Clergy canonically resident: Bishop 1, priests 42, deacons 3—46; candidates for priest's Orders, 3; candidates for deacon's Orders, 2; ordained—priests 2, deacons 2; number Confirmed, 320; parishes and churches in union with the convention, 55; not in union, 4; missions organised, 6; unorganised, 12; families reported, 1,980; whole number of souls, 8,026; Baptisms, infants, 383, adults 43—425; Confirmed, 264; Marriages, 102; burials, 236; total of communicants, 4,431; Sunday School teachers 342, pupils 2,510; contributions, \$74,015.13.

TEXAS.—Baptisms, 376; Confirmations, 219; Marriages, 88; funerals, 169; Sunday School pupils, 2,135; Sunday School teachers, 228; communicants, 2,780; families, 753; value of church property, \$237,345; contributions, \$48,628.97. In the Diocese there are 27 priests, 2 deacons, 33 lay readers, 32 parishes, 30 missions, 39 church buildings and chapels, 13 rectories, and 5 parish school buildings.

QUINCY.—Bishop, 1; priests, 22; deacons, 5—total of clergy, 28; candidates for Holy Order, 5; Ordination of priests, 1; churches consecrated, 1; parishes, 26; congregations and missions, 16; families, 978; Baptisms, 138; Confirmations, 149; Marriages, 28; burials, 47; Sunday School teachers, 133; scholars, 1,244; communicants, 2,086; offerings, \$31,787.69.

NEW JERSEY.—Clergy canonically resident, 105; churches, missions and chapels, 123; candidates for Holy Orders, 13; postulants, 3; lay readers, 48; Baptisms, children, 1,330; adults, 265—1,595; Confirmed, 892; Marriages, 338; burials, 768; Sunday School teachers, 1,294; scholars, 11,116; parish school teachers, 7; scholars, 180; families, 7,132; number of Confirmed persons, 12,749; present number of communicants, 11,840. Total receipts, \$239,276.34.

Indiana.—Clergy's Bishops, 1; priests, 32; deacons, 1—32; Ordinations—deacons 2, priests 28; churches consecrated, 1; parishes, 39; organised missions, 13; churches and chapels, 56; Baptisms, infants 315, adults 111—426; Marriages, 156; burials, 197; Confirmations, 388; Confirmed persons, 5,797; communicants, 5,554; Sunday School teachers, 234; scholars, 2,797. Total offerings, \$281,046.70.

Ecclesiastical Courts.

THE CASE OF THE BISHOP OF LINCOLN.

ON Saturday, May 11, the Archbishop of Canterbury delivered his judgments on the question of the jurisdiction of the Archbishop Court, in the library of Lambeth Palace. The five Episcopal Assessors, including the Bishop of Rochester, who made his first appearance in that capacity, were present. It took the Archbishop about two

hours to read his opinion.

At the outset he tendered his acknowledgments to those "learned and right reverend prelates" who had given him the benefit of their advice on various points, but as they were appointed for the hearing of the case on its merits, the judgment, which decided the question of jurisdiction only, was not to be looked upon as other than his own. At this point the Bishop of Oxford was understood—though what exactly passed was scarcely audible, even at the reporter's table—to express a wish that this should be more emphatically stated, for such had been the understanding arrived at. However, nothing further came of the incident, and the Archbishop proceeded with his reading. The conclusion arrived at by the Primate is one adverse to the Bishop's protest. He has been unable to satisfy himself from the evidence alleged that "the authority of early Church Councils establishes that the trial of a Bishop ought to rest with a synod of Bishops only," nor had any "precedent been found to show that either by canon, statute, or usage, Convocation or any synod in the realm had any exclusive jurisdiction ousting the jurisdiction of the Archbishop to try a Bishop of his province," and, lastly, coming to Bishop Watson's case, the Archbishop pointed out that there had been no less than eight decisions given which either directly, or by necessary implication, bore witness to the Metropolitan jurisdiction questioned by the defendants. The court therefore maintained that it had jurisdiction in the present case, and over-ruled the protest.

The Court then adjourned until June 12, when Mr. Jenkins, Proctor for the Bishop of Lincoln, asked for the articles which were presented by Mr. Wainwright on behalf of the promoters. On request of the defence, the Court was adjourned to June 25, when the first preliminary step was taken by the Bishop of Lincoln's counsel, who opposed the

admission of the articles of accusation. This was the first step taken in the trial on the merits of the case, the Bishop of Lincoln having agreed to try the case in the

Archbishop Court.

The appeal of the Rev. J. Bell Cox to the House of Lords from the decision of the Court of Appeal, which reversed the ruling of the Court Queen's Bench liberating Mr. Cox from prison, on a technical flaw in the writ, will, it is now expected, be reached during the month of July.

S. PAUL'S REREDOS, LONDON.

This case, which was argued before the High Court of Justice—Queen's Bench Division—last year came before the Court in the form of an application for mandamus to compel the Bishop of London to take a certain step in order that proceedings might be instituted against the Dean and Chapter of S. Paul's Cathedral, with regard to the erection of the reredos, placed in the Cathedral in January, 1889.

Judgment was delivered June 1, by Lord Chief-Justice Coleridge and Mr. Justice Manisty, in favor of the *mandamus*, Mr. Baron Pollock being of the contrary opinion.

The opinions are of such length that they cannot be

given here.

Dr. Liddon sends the following letter to the Times:

In the judgment of the Lord Chief-Justice on the reredos in S. Paul's Cathedral there are two inaccuracies as to matters of fact which—if to do so is consistent with the respect due to the Court of Queen's Bench—I would

beg your leave to point out.

Lord Coleridge describes the central object in the reredos as a crucifix. I submit that this is a misnomer. A crucifix is the figure of our LORD on the Cross detached from the historical circumstances of the Crucifixion, with a view to concentrating devotional attention on itself. This manner of treating the subject was, after discussion, advisedly set aside by the Dean and Chapter of S. Paul's in favor of the composition which is actually in the Cathedral, in which around the figure of our LORD are grouped statues in relief, not only of S. Mary and S. John, but also of S. Mary Magdalen and the Centurian.

The Lord Chief-Justice also speaks of 'a statue of the Madonna, robed and crowned as Queen of Heaven, Regina Cæli.' Upon this I would observe that the figure of the Blessed Virgin, with our SAVIOUR in her arms, does, as a matter of fact, wear no crown of any kind whatever; that she occupies the position assigned to her in the reredos, not on her own account, but on that of her Divine Son; and that every member of the Chapter would consider the application to her of the title Regina Cæli to be, for obvious reasons, entirely unwarrantable. But she is, after all, the Mother of our Lord, and her statue may surely be placed in a Christian Church with at

least as much propriety as His Apostles.

The point in the case is that it was discretionary with the Bishop of London, and the opinion of Mr. Baron Pollock was in favor of dismissing the case on the irrefutable ground that "the law never over-rides the discretionary power it commits to any judge," which is exactly what this decision has done. The Bishop of London will appeal from this decision.

CANON LUCAS, one of the Proctors in Convocation for the Diocese of Winchester, has tabulated the rulings of the Privy Council. They have ruled:

Twice that the Ornaments of 1549 may be used;

Twice that they may not;

Once that 'standing before the table' applies to what follows;

Twice that it does not;

Once that wheaten breads may be made round;

Once that they may not;

Once that the Injunctions of Elizabeth are inconsistent with her Przyer Book:

Once that they are not;

Once that a cross may be placed over the holy table;

Once that it may not;

Once that the priest when consecrating may stand in front of the table; Once that he may not.

Depositions.

THE Rev. Ernest Voorhis, of the Diocese of New York, by Bishop Patton, April 20. For causes not affecting his moral character.

The Rev. H. T. Bray, of the Diocese of Missouri, by Bishop Tuttle. For causes not affecting his moral character.

Churches Consecrated.

April 14. Church of the Heavenly Rest, Springfield, O., by Bishop Seymour.

May 3. S. Saviour's Church, Youngville, Diocese of Pittsburg, by Bishop Whitehead.

May 3. Grace Church, Chadron, Neb., Diocese of Nebraska, by Bishop Worthington.

May 24. Christ Church, Yankton, Dakota, by Bishop Hare.

May 28. Church of the Holy Communion, Norwood, Diocese of Newark, by Bishop Starkey.

June 6. Christ Church Memorial Chapel, New Orleans, Diocese of Louisiana, by Bishop Galleher.

June 7. Church of the Holy Communion, St. Louis, Diocese of Missouri, by Bishop Tuttle.

June 12. S. Luke's Church, Gaston, Diocese of South Carolina, by Bishop Lyman.

June 13. Christ Church, Brooklyn, Diocese of L. I., by Bishop Littlejohn.
June 21. S. Gabriel's Church, Farion, Diocese of East Carolina, by

Bishop Watson.

June 22. S. John's Church, Dubuque, Diocese of Iowa, by Bishop Perry.

June 22. S. John's Church, Dubuque, Diocese of Iowa, by Bishop Perry. June 22. Calvary Church, McDonough, Diocese of Central New York, by Bishop Huntington.

June 23. S. Jude's Church, Oakville, Diocese of Niagara, Canada, by Bishop Hamilton.

Ordinations.

DEACONS.

DEACONS.					
Name.	Bishop.	Time.	Church and Place.		
Name. Alcott, Geo. A., Alexander, Abijah, Allen, W. H. B., Arden, Richard Beverley, Baer, Winfield Scott, Beattie, Charles Fred'k, Bevan, Wilson Lloyd, Black, Newton, Blodgett, L. M., Bown, William Henry, Boynton, Charles H., Bristol, Cornelius G., Brown, Chas. S., Carr, John A., Clark, F. P., Cloud, James Henry, Cobden, Richard, Davis, Benjamin J., Davis, Frederick W., Delaney, Henry B., Doggett, L. W., Donehoo, Jas. De Quincy, Dorwant, William,	Williams, Walker, Littlejohn, Potter, Whitaker, Potter, Whitaker, Clark, Potter, Coxe, Williams, Littlejohn, McLaren, Whittle, Seymour, Potter, Williams, Clark, Lyman, Whittle,	June 5, June 16, June 16, June 16, June 16, June 16, June 5, June 16, June 28, April 10	Church and Place. Holy Trinity, Middleto'n, Ct. Christ, St. Paul, Minn. Cathedral, Garden City, N.Y. S. John's Chapel, New York. Holy Trinity, Philadelphia. S. John's Chapel, New York. S. John's Chapel, New York. Holy Trinity, Philadelphia. S. Stephens, Providence, R. I. S. John's Chapel, New York. Christ Church, Rochester, N.Y. Holy Trinity, Middleto'n, Ct. Cathedral, Garden City, N. Y. Cathedral, Chicago. Seminary, Alexandria, Va. Trinity, Jacksonville, Ill., S. John's Chapel, New York. S. John's Chapel, New York. Holy Trinity, Middleto'n, Ct. S. Stephen's, Providence, R. I. S. Augustine's, Raleigh, N. C. Seminary, Alexandria, Va. Trinity, Pittsburgh, Pa. Cathedral, Reading, Pa.		
Downey, Wm. Montg'y,	Potter,		S. John's Chapel, New York.		
Drown, Jr., Edward,	Paddock, [Mass.]		S. John's, Cambridge, Mass.		
Eckel, E. H., Pitzsimmons, Owen P.,	Coleman, Beckwith,	June 30,	Holy Trinity, Wilm'gton, Del. Christ, Macon, Ga.		
Foster, John T., Gates, Milo Hudson, Gill, J. W.,	Whittle, Potter, Littlejohn	June 16, June 16,	Seminary, Alexandria, Va. S. John's Chapel, New York. Cathedral, Garden City, N. Y.		
Halsey, James Biddle, Hamilton, Stuart P., Haupt, Charles Edgar,	Gilbert, Howe, Pa. Gilbert.	June 14,	Christ, S. Paul, Minn. Cathedral, Reading, Pa. Christ, S. Paul, Minn.		
Higby, Arthur W., Hunt, George H., Ivie, William George,	Perry, Howe. Pa. Potter,	June 19, June 14,	Cathedral, Davenport, Ia. Cathedral, Reading, Pa. S. John's Chapel, New York.		
Jeffereys, Fdward M., Jett, J. C., Jones, James Clarence,	Williams, Whittle, Potter,	June 5, June 28,	Holy Trinity, Middleto'n, Ct. Seminary, Alexandria, Va. S. John's Chapel, New York.		
Kemp, Robert Morris, Kershaw, Edmund,	Doane, Starkey,	June 16, June 11,	Cathedral, Albany. S. Mark's, Jersey City, N. J.		
Leffengwell, Alsop, Lilienthal, H., Linsley, John Chauncey,	Williams, Williams, Potter,	June 5,	Holy Trinity, Middleto'n, Čt. Holy Trinity, Middleto'n, Čt. S. John's Chapel, New York.		
Middleton, Edm'd Smith, Miller, Elmer P.,	Potter, Doane,	June 16,	S. John's Chapel, New York. Cathedral, Albany. S. John's Chapel, New York.		
Mills, John Alvey, Mitchell, Joseph F., Mitchell, Oscar S.,	Potter, Whittle, Whitaker,	June 30,	S. Philip's, Richmond, Va. Chapel of Holy Trinity, Phila.		

Name. Morris, Charles N., Murch, A. Allerton, Noble, James, Ogilby, E. L., Pendleton, R. E., Rich, Lawton Carter, Rogers, Arthur, Rollit, Charles Carter, Scoville, Charles O., Sherman, Charles Azel, Smith, Meredith O., Santhall, S. G. Stone, Edward S., Stone, George B., Taylor, Arthur Russell, Taylor, William P., Thayer, Wm. Greenough, Potter, Tragitt, Horatio Nelson, Potter, Vaughn, Thomas W., Willis, Jr., Francis, Woodson, C. E., Wylie, William,

Bishop. Williams, Neely, Littlejohn, Whitehead, Littlejohn, Doane, Clark, Gilbert, Bissell, Gilbert, Doane, Whittle. Bissell, Bissell, Gilbert, Howe, Pa. Whittle, Gilbert. Whittle, Littlejohn,

Time. Church and Place. June 5, Holy Trinity, Middleto'n, Ct. June 29, Cathedral, Portland, Me. June 16, Cathedral, Garden City, N. Y. June 2, Christ Church, Oil City, Pa. June 16, Cathedral, Garden City, N. Y. June 16, Cathedral, Albany. June 16, S. Stephen's, Providence, R.I. June 30, Christ, S. Paul, Minn. June 23, S. Paul's, Burlington, Vt. June 30, Christ, S. Paul, Minn. June 16, Cathedral, Albany. June 28, Seminary, Alexandria, Va. June 23, S. Paul's, Burlington, Vt. June 23, S. Paul's, Burlington, Vt. June 30, Christ, S. Paul, Minn. June 14, Cathedral, Reading, Pa. June 16, S. John's Chapel, New York. June 16, S. John's Chapel, New York. June 30, S. Philip's, Richmond, Va. June 30, Christ, S. Paul, Minn. June 28, Seminary, Alexandria, Va. June 16, Cathedral, Garden City, N. Y.

PRIESTS.

Atkinson, E. E., Ambler, J. C., Barhydt, George W., Barrows, W. S., Bates, C. L., Brown, Arthur S., Butler, E. H., Cochrane, R. W.

Codman, Archibald,

Colvin, Otway,

Duncan, J. A., Eadsall, S. C., Freeman, Henry R., Fuller, Horace F., Gauss, Charles, Gorgas, Henry B., Grosvenor, W. M., Humphrey, Lansing S., Johnson, Edwin, Johnston, H. Digby, Kienzle, Charles A., Kuehn, A. D. J., Linsley, George T.. Lobdell, Frederick D., Mallet, Frank J.,

Mayo, William Francis, Burgess, McVettie, Wellington,

Paddock, [Mass.] Whittle, Williams, Littlejohn, Whitehead, Littlejohn, Weed, Littlejohn, Paddock, [Mass.] Knickerbacker, Gregg,

McLaren, Potter. Whitaker, Whittle, Potter, Littlejohn. Coxe, Whipple, Spalding, Winfield, Gilbert. Williams, Williams, May 31, S. Thomas', Plymouth, Ind. Knickerbacker.

Gilbert,

June 5, S. John's, Jamaica Plain, Mass. June 28, Seminary, Alexandria, Va.

May I, Our Saviour, Plainsville, Conn June 16, Cathedral, Garden City, N. Y. June 6, S. James', Titusville, Pa. June 17, Cathedral, Garden City, L. I. Aprl 13, S. Philip's Palatka, Fla. June 16, Cathedral, Garden City, N. Y. June 5, S. John's, Jamaica Plain. Mass. May 31, S. Thomas', Plymouth, Ind.

May 19, Christ Church, Tyler, Tex. June 2, S. Peter's, Lake View, Ill. June 16, S. John's Chapel, New York. May 30. Holy Comforter, Philadelphia June 28, Seminary, Alexandria, Va. June 16, S. John's Chapel, New York. June 16, Cathedral, Garden City, N. Y. June 16, Christ Church, Rochester, NY May 21, Christ Church, Austin, Minn. June 5. Cathedral, Denver, Colo. April 13, S. Paul's, Los Angeles, Cal. June 30, Christ, S. Paul, Minn. May 31, Grace, New Haven, Conn. May 31, Grace New Haven, Conn. Lylburn, William H. C., Huntington, May 28, S. Paul's, Syracuse, N. Y. Lynch, J. Hollister, Huntington, May 28, S. Paul's Syracuse, N. Y. Lyons, Charles S., Whitaker, June 16, Holy Trinity, Philadelphia June 16, Holy Trinity, Philadelphia.

> June 16, S. Paul's, Peoria, Ill. June 30, Christ, S. Paul, Minn.

Name.	Bishop.	Time.	Church and Place.
Mesny, Pedro Serene,	Whitehead.	June 25.	Trinity, Pittsburgh, Pa.
Mitchell, Samuel S.,			Grace, New Haven, Conn.
Mitchell, Samuel S.,	Williams,		Grace, New Haven, Conn.
Niles, Charles M.,	Littlejohn,		Cathedral, Garden City. N. Y.
Pearson, Robert W.,	Kendrick,		Trinity, Phoenix, Ariz.
Perry, Charles H.,	Paddock,		S. John's, Jamaica Plain,
,	[Mass.]	3	Mass.
Peters, Roger H.,	Dudley,	May 30.	Christ Church, Louisville, Ky.
Proffitt, Charles Calvin,			S. John's Chapel, New York.
Rainey, Frederick G.,	Doane,		Christ, Hudson, N. Y.
Roberts, W. De Witt.	Paddock,		S. John's, Jamaica Plain,
,	[Mass.]	3 31	Mass.
Roche, Hibbert Henry,	Scarboro',	June 13,	S. Luke's, Metuchen, N. J.
Rodriguez, Primitivo A.,	Quintard,	May 12,	Advent, Nashville Tenn.
Rutherford, Wm. Walton	, Potter,	June 16,	S. John's Chapel.
Smith, Edmund Bank, S	Scarborough,	June 13,	S. Luke's, Metuchen, N. J.
Spink, George R.,	Clarke,	June 14,	Grace, Providence, R. I.
Stebbins, Henry D.,	Huntington,	May 28,	S. Paul's, Syracuse, N. Y.
Swartz, Karl,	Huntington	, May 28,	S. Paul's, Syracuse, N. Y.
Tatlock, Henry,	Potter,	June 16,	S. John's Chapel, New York.
Trenaman, John,	Walker,	June 30,	Christ, S. Paul, Minn.
Thomas, T. Cory,	Knight,	June 23,	S. Mary's, Nashotah, Wis.
Thrush, J. W.,	Worthington	, May 30,	S. John's, Detroit, Mich.
Tyler, J. P.,	Whittle,	June 28,	Seminary, Alexandria, Va.
Van Bokkelen, L. M.,	Potter,	June 16,	S. John's Chapel, New York.
Whipple, Reub. B'ncr'ft,	Burgess,	June 16,	S. Paul's, Peoria, Ill.
Wiley, William,	Littlejohn,	June 17,	Cathedral, Garden City, L. I.
Williams, Arthur L.,	Spalding,	June 5,	Cathedral, Denver, Col.
Wotton, W. H.,	Worthington	, May 30,	S. John's, Detroit, Mich.
Young, George Henry,	Potter,	June 16,	S. John's Chapel, New York.

ENGLISH ORDINATIONS.

At the Trinity English Ordinations 514 men were ordained. Oxford led off this year—which is an unusual circumstance—with 168. Cambridge followed with 145; then came Durham, 34; London, 31; Dublin, 16. The minor colleges supplied the rest. There were only a few literates. The answering of the C. M. S. students from Islington College was reputed to be above the average.

Episcopal Elections and Consecrations.

ELECTION OF DR. LEONARD TO THE BISHOPRIC OF OHIO.

OHIO.—The Annual Convention met in Trinity Church, Toledo, on May 14, 15 and 16, and is said to have been the largest and most harmonious ever convened in the Diocese. The opening sermon, by the Rev. Dr. F. James, of Gambier, struck the key-note, with the text, Acts iv: 32, "And the multitude of them were of one heart and of one soul."

After the opening service the Convention was duly organised, the Rev. Dr. Atwill, Chairman of the Standing Committee, presiding temporarily. On Wednesday, the Holy Communion was celebrated at 8 A.M., by the Rt. Rev. Leighton Coleman, Bishop of Delaware. The business of electing a new Bishop was at once begun. His salary was fixed at \$4,000, with house and all moving, and annual travelling expenses paid. Mr. H. S. Walbridge astonished and delighted the Convention by offering a free gift to the Diocese of an Episcopal residence worth \$15,000 in Toledo, on condition that the rest of the Diocese add \$25,000 to the present Episcopal Fund, and apply \$5,000 of it to any alterations the Bishop may desire in his house, and as a permanent fund for repairs, taxes, and insurance. A committee was appointed to report on Mr. Walbridge's noble offer, and the whole subject of an Episcopal residence. The Rev. Dr. Atwill was elected permanent Chairman, but declined, and the Rev. A. B. Putnam, the Rector of Emmanuel Church, Cleveland, was elected.

The routine business of the Convention was disposed of with despatch, and at 3 P.M., on Wednesday, the order of the day was the election of the Assistant Bishop. The Rev. R. L. Howel, of Sandusky, nominated the Rev. W. A. Leonard, D.D., Rector of S. John's Church, Washington, D. C. The Rev. Dr. Bodine, President of Kenyon College, nominated the Rev. Dr. Joseph Blanchard, Rector of S. John's Church, Detroit. On the first ballot the Rev. Dr. Leonard received 30 votes, and Dr. Blanchard 12, whereupon Dr. Leonard was elected by the clergy. The lay vote gave Dr. Leonard 89 votes, and by a rising vote the election was declared unanimous, con amore. The Convention, with much enthusiasm, sang the Doxology.

ELECTION OF DR. DAVIES TO THE BISHOPRIC OF MICHIGAN.

MICHIGAN.—The Fifty-Fifth Annual Convention met

June 5, at Trinity Church, Bay City.

The special business of the second day was the election of a Bishop. The clergy in nomination were the Rev. Thomas F. Davies, D.D., Rector of S. Peter's Church Philadelphia; the Rev. Messrs. Joseph H. Johnson, R. W. Clark and J. N. Blanchard, of Detroit, and Prof. Gailor, of Tennessee, and a number of ballots were taken by the clergy without result. At the formal ballot by the clergy at 2 o'clock, the result was as follows: Total number of votes, 51; necessary to a choice, 34; of the whole number cast Dr. Davies received 25, Mr. Johnson 11, Mr. Gailor 10, Mr. Clark 3, and Mr. Blanchard 2. Another ballot was taken, resulting as follows: Total number cast 49, with 33 necessary to a choice. Dr. Davies received 31 votes, Mr. Johnson 8, Mr. Gailor 5, Mr. Clark 3, and Mr. Blanchard 2. A total of 51 votes were cast on a third ballot, with 34 necessary to a choice. Dr. Davies, Mr. Johnson, and Mr. Gailor each gained one vote, Mr. Clark received 3, Dr. Doty 1.

While the clergy were voting the laity retired for consultation. The final vote of the clergy was as follows: There were 51 votes cast, of which Dr. Davies received 35, Mr. Johnson 8, Mr. Gailor 4, Mr. Clark 3, and Mr. Blanchard 1. A motion was made to make the nomination unanimous, but there were three dissenting votes. Upon the return of the laity, Dr. Conover announced the nomination of Dr. Davies, and upon a motion to confirm there were 69 votes cast in favor of Dr. Davies, and 15 against, and he

was declared the Bishop-elect of Michigan.

Dr. Davies has accepted his election to the Bishopric of Michigan.

Consecration.

CHARLES C. GRAFTON.

THE consecration of the Bishop of Fond du Lac took place on the Feast of S. Mark, April 25. There was a very large lay representation from all the parishes of the Diocese and a great number of clergy from other Dioceses, showing the deep interest felt in the consecration of the Rev. Charles C. Grafton, as the second Bishop of Fond du Lac.

At 10 o'clock, a procession was formed in the Guild Hall, under the direction of the Rev. L. D. Hopkins, as Master of Ceremonies. Lay members of the Reception Committee, delegates to the Diocesan Council, lay members of the Cathedral Chapter and of the Standing Committees of Fond du Lac and Milwaukee, Sisters of S. Monica, Sisters of the Holy Nativity, the Order founded by the Bishop-elect, choristers of All Saints Cathedral, Milwaukee, preceded by the students from the Theological School of Nashotah, with Crucifer and Banner; clergy of the Diocese of Fond du Lac, clergy of other Dioceses, canons and deans, and the representatives of the Clerical Association of Massachusetts, the members of the Standing Committee of Fond du Lac and Milwaukee, the Cross Bearer, the Bishop-elect, with attending Presbyters; Rev. William Dafter, Rev. Walter R. Gardner, the Presenting Bishops, Dr. Gilbert, Assistant Bishop of Minnesota, Dr. Knight, Bishop of Milwaukee, with Chaplains, Dr. Burgess, the Bishop of Quincy as preacher, attended by his Chap-lain, the co-consecrators; Dr. Seymour, Bishop of Springfield, and Dr. Knickerbacker, Bishop of Indiana, with their Chaplains; Dr. McLaren, Bishop of Chicago, presiding Bishop, with his Chaplain.

Morning Prayer had previously been said at 9 o'clock, and the services commenced with the singing of the XLIII Psalm as the Introit. The Altar was adorned with Eucharistic lights, the Eucharistic candles were lit and the Altar was ablaze with other lights, and fragrant with flowers. The service was choral throughout. Bishop McLaren, as presiding Bishop, was Celebrant. The co-consecrators, the Bishops of Indiana and Springfield, were Epistler and Gospeller. The Celebrant taking his posi-

tion in the centre of the Altar, the Epistler and Gospeller

standing on their respective steps on either side.

After the singing of the Nicene Creed, Bishop Burgess was conducted to the pulpit by the Master of Ceremonies, when, after the Invocation of the Blessed Trinity, he announced as his text I Samuel 4: 22, "And she said, the glory is departed from Israel: for the Ark of God is taken." His address to the Bishop-elect, which he made after leaving the pulpit, taking him by the hand in the choir, was most impressive. After the sermon, the 127 hymn was sung, using the verses belonging to the Feast of S. Mark. The Bishop-elect, vested in his Rochet, was then presented for consecration by Bishops Gilbert and Knight, to the presiding Bishop, who demanded:

(1) The testimonials of the Council.

(2) Assents of the Standing Committees of the several Dioceses.

(3) Assents of the Bishops, certified by the presiding

Bishop to the Consecrators.

These were respectively read by Rev. L. D. Hopkins, Secretary of the Council: Rev. W. E. Wright, member of the Standing Committee; the Bishop of Springfield and the Bishop of Milwaukee. The Litany was sung by the Rev. E. A. Larrabee, of Chicago, and the choir, after which followed the examination and promises, as in the Service for Consecration.

While the Bishop-elect was robed in the rest of the Episcopal habit, two verses of the 192 hymn were sung:

Triumphant Sion, lift thy head From dust and darkness, and the dead; Though humbled long, awake at length, And gird thee with thy Saviour's strength.

Put all thy beauteous garments on And let thy excellence be known; Decked in the robes of righteousness, The world thy glories shall confess.

Veni Creator Spiritus was then sung by the presiding Bishop, the other Bishops, with the choir, singing the alternate verses. At the imposition of hands by the presiding Bishop and all the Bishops present, all joined in saying aloud the consecrating formula. The Word of God was next delivered to the Bishop-elect, after having been laid open on his head, and at the words "Be to the flock of Christ a shepherd," etc., the pastoral staff was placed in his hand, and afterwards an Episcopal ring was put on by the presiding Bishop. Preceded by his staff-

bearer and attended by the presiding Bishop, the Bishop of Fond du Lac was conducted to his throne, and all joined

in singing the Te Deum.

The Liturgy of the Holy Communion was then proceeded with, the Celebrant singing the preface, and the Canon, being preceded by the Benedictus Qui Venite and the Agnus Dei. The mixed chalice and wafer of bread were used. Only the Bishop and a few of the clergy communicated at this service, as upwards of a hundred had availed themselves of the earlier celebrations. After the final benediction, the Letters of Consecration were signed, a table having been brought in and placed in the choir, outside the sanctuary. Then the Nunc Dimittis was sung, and the long procession moved out of the Cathedral, singing the hymn:

At the Lamb's high feast we sing, Praise to our victorious King.

ENGLISH CONSECRATIONS.

The Rev. Henry Huchinson, Montgomery, was consecrated Bishop of Tasmania by the Archbishop of Canterbury, at Westminster Abbey, on May 1. The Bishops of Rochester, Antigua and Moosonee were also present and assisted in the ceremonies. Archdeacon Farrar was the preacher.

ARCHDEACON DAWES was consecrated as Coadjutor Bishop of Brisbane, in S. Andrew's Cathedral, Sydney, on SS. Philip and James' Day. He is the first Bishop consecrated in Australia. The Primate (Dr. Barry) officiated, with him being three or four other Colonial Bishops.

THE consecration of Archdeacon Crosthwaite as Bishop of Beverley, and of Canon Ware as Bishop of Barrow-in-Furness took place on Tuesday, June 11, in York Minster in the presence of a large congregation of clerical and lay members of the Dioceses of York and Carlisle, of which the new Bishops will respectively act as Bishops-Suffragan. The Archbishop of York officiated, the Bishop of S. David's read the Epistle, and the Bishop of Carlisle the Gospel.

Canon Dumby preached from Hebrews 8: 5. In concluding his sermon he said that more than one cloud appeared threatening on the horizon; but whatever might be in store for their land and their Church, though storms, social, religious, and political might rage, the firm-set fabric

would not be moved. The clearing clouds might show them that some overgrowths, accretions, which formed no part of her true structure—mosses and ivy, which some deemed an adornment—had been carried away in the gale; yet she would come forth stronger from the trial, would go forward with fresh life, blessed and blessing, not as the Church of England only, but with daughter Churches at the ends of the earth, knit together into one body after the pattern shewed on the Mount, and built up into one holy temple, the Church of the LORD JESUS.

The Consecration Service followed, Archbishop Crosthwaite being presented by the Bishop of S. David's, and Canon Ware by the Bishop of Carlisle, the latter also reciting the Litany. In addition to the Archbishop of York and the Bishops of Carlisle and S. David's, the Bishop of Richmond and Bishop Hellmuth assisted in the laying on

of hands.

At the close of the Service, the Dean of York, on behalf of the Dean and Chapter, presented the newly-consecrated Bishop of Beverley with a gold Episcopal ring, set with a sapphire, and with a handsome travelling bag.

Necrology.

April.

XII.

THEODORE AUSTIN HOPKINS, Priest. Burlington, Vt.

XII.

ALFRED LOUDERBACK, D.D., Priest. Chicago, Ill.

XIV.

WILLIAM TREBELL SAUNDERS, D.D., Priest. Philadelphia.

XIX.

E. C. COWAN, Priest. Yazoo City, Miss.

XXVII.

F. A. P. BARNARD, D.D., LL.D., D.C.L., Priest. New York City.

May.

XII.

James Runcie, D.D., Priest. St. Joseph, Mo.

XIV.

GEORGE W. E. FISSEE, Priest. Brunswick, Ga.

XXXI.

ALONZO P. DILLER, Priest. Johnstown, Pa. June.

III.

THOMAS BOYD TOWNSEND, Priest. Parkesburgh, Pa.

IV.

THOMAS DENNIS, Deacon. Buffalo, N. Y.

XX.

LUTHER WOLCOTT, Priest. Springfield, Pa.

XXI.

JOHN BROCKLESBY, LL.D., Priest. Hartford, Conn.

XXX.

LLOYD WINDSOR, D.D., Priest. Hornellsville, N. Y.

The Ice Age in North America,

AND ITS BEARINGS UPON THE ANTIQUITY OF MAN. By G. FREDERICK WRIGHT, D.D., LL.D., F.G.S.A., Professor in Oberlin Theological Seminary; Assistant on the United States Geological Survey. With an Appendix on "The Probable Cause of Glaciation," by Warren Upham, F.G.S.A., Assistant on the Geological Surveys of New Hampshire, Minnesota, and the United States. With 147 Maps and Illustrations. One vol., 8vo, 640 pages, cloth. Price, \$5.00.

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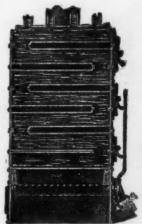
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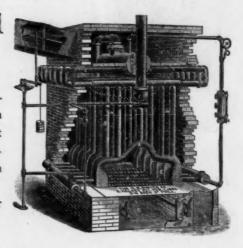
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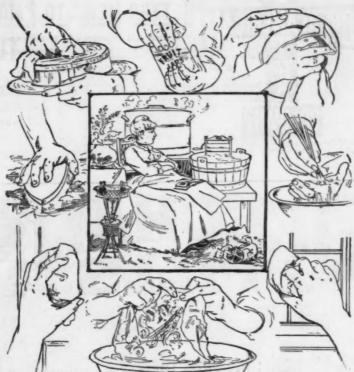
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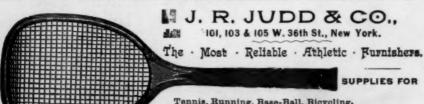
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